

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

A World Between Life and Death

*Message of the World
Council of Churches*

Page 13

Behold the Handmaid of the Lord

Edna G. Robins

Page 14

Let's Take a Look Back

*Before We Go Ahead in
Religious Education*

John W. Suter

Page 15

The Secularism of Our Day

Editorial

Page 16

Bishops Disagree on Compulsory Resignation

News

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CALVARY CHURCH, NEW YORK CITY

This month Calvary is celebrating the centennial of the laying of the cornerstone of the church. The nine-story building at the right is the parish house.

[See page 23]

The Annunciation

of the BLESSED VIRGIN MARY

The Annunciation — the announcement! God, our Father, had something really important to announce, and He went about it in a fitting manner. He had chosen Blessed Mary to be the earthly mother for His Son, and, knowing beforehand of her utter purity, loveliness, and godliness, all He needed to do was to reveal His will in some manner that would convince her that God had spoken to her. So, God chose the medium of one of His chief angels, Gabriel, to make known His will to Blessed Mary. That he did in the words which have been passed down to us through St. Luke's Gospel, chapter 1, verses 26 to 38. Get out your Bible, *right now*, and read the whole passage. We've had it read to us too often, and we've let it be so. Let's read it for ourselves. NOW, or else it won't get done.

Now, a few more words to those die-hard souls who still think they are Episcopalians, but who simply cannot swallow even any reference to the Blessed Virgin Mary, still hanging on to some illiterate, bigoted, long-cherished prejudice that anything to do with the Blessed Mother is a carry-over from the Roman Church, that they will have none of it, that they are "Prayer Book Episcopalians," and so on.

Well, bless their warped, little old hearts, we have in our wonderful, old Prayer Book (*their* Prayer Book) two Feasts especially in remembrance of Our Lady. Those who made our Prayer Book for us were so much wiser than these ecclesiastically illiterate souls, for they knew, and most of us know, that The Church, *our* Church, seeks to teach us to *reverence* the Blessed Mother of Our Lord for what she was and for Whom she bore, and NOT to worship her or make religious asses of ourselves in setting up any fetishes in her behalf.

Thank God, the majority of Episcopalians have gotten this whole idea of The Blessed Virgin completely straight in their hearts. They love her memory, they thank her for Him whom she brought to us (for our salvation, mind you!) and many get great comfort in asking for her intercessions. That is another matter that has to be learned. The Church does believe and teach that we may wisely pray that the saints intercede for us before the Throne of God.

But, in this especial Feast of The Annunciation, keep clearly in mind that this announcement was God's, this great happiness had to do with the birth of His Son upon earth, and He was singling out the blessed instrument of His Will and was making known to her and to all succeeding ages, world without end, that what she was about to do for Him was very precious in His eyes, and as such, has ever since been precious in the eyes and minds of His Holy Catholic Church, of which our Episcopal Church here in America is just one little part.

We still hope to live long enough to see Episcopalians everywhere, all over our land, catch the right idea about Our Lady and go ahead and *revere* her, forgetting all those silly notions that our Church ever has had or ever will have any notion or tendency to make a fetish of her.

"Hail, thou that art highly favored, the Lord is with thee. Blessed art thou among women." If God could, and did, so honor her, perhaps some day those few die-hard Episcopalians who still reject her lovely memory and life work may yet climb meekly on the bandwagon. But it really won't make any difference if they do not, for pretty soon what they think or say just won't matter one way or the other!

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LETTERS

Unto the Uttermost Part

TO THE EDITOR: Several questions of interest following the article "Unto the Uttermost Part of the Earth" [L.C. March 3d] lead me to reply: (1) The date of the martyrdom of Feng Mei-Ts'en, priest, is April 22, 1930. On Good Friday night, April 18th, a bandit on guard was moved to provide writing materials secretly for Fr. Feng, — yellow paper, a Chinese brush pen, and red ink. The prisoner in the bandit lair wrote two letters, one to his bishop, one to his wife, to say farewell, and to advise concerning his family, particularly mentioning a son who is blind, and an aged father. About a month later, these letters rather mysteriously appeared on a chair in Bishop Roots' office in Hankow.

(2) It was in September, 1871, that Bishop Patteson was murdered on Nukapu Island (found on modern maps near the center of the Santa Cruz Islands, east of the Solomons, in the diocese of Melanesia). Under the memorial cross erected on Nukapu in later years are the words, "JOHN COLERIDGE PATESON, Missionary Bishop whose life was here taken by men for whom he would freely have given it." One of the treasures in the S.P.G. House, Tufton Street, London, is the palm branch laid on the bishop's body in the lone canoe set adrift after his death. The branch is knotted five times — one knot for each of the natives killed by the "black-birders" in the earlier raid, and also for each of the five wounds inflicted in retaliation upon Patteson's body.

(3) Another memorial of interest in the islands of the Pacific is this tablet in the chapel of a famous girls' school: "This Oratory is dedicated to the memory of EDWARD BOUVERIE PUSEY, priest and doctor, who was greatly interested in the establishment of the Anglican Church in Hawaii Nei. Also in memory of MISS LYDIA PRISCILLA SELTON, foundress, who in 1864 in answer to the request of Kamehameha Fourth and Queen Emma sent Sister Bertha and Sister Mary Clara to begin the educational work in Lahaina. In 1867 the Rev. Mother, accompanied by Eldress Phoebe, Sister Beatrice, and Sister Albertina, came to the Islands and personally superintended the building of the school for Hawaiian girls, known as St. Andrew's Priory." This school, of course, is the splendid school now 79 years old, for girls of all racial ancestries in Honolulu, directed by the Sisters of the Community of the Transfiguration, whose Mother House is at Glendale, Ohio.

(Rt. Rev.) S. HARRINGTON LITTELL,
Retired Bishop of Honolulu.
New York, N. Y.

Attention: Bernard Iddings Bell

TO THE EDITOR: The Boston Chapter of the Episcopal Evangelical Fellowship at its meeting on February 4th adopted the following statement to be brought to the attention of Bernard Iddings Bell.

"We deeply regret the absolutely misleading and untrue references which are made to the theological beliefs of the so-called 'Liberal Evangelical' group within the Episcopal Church contained in the January issue of the *Atlantic Monthly*. The Episcopal Evangelical Fellowship for years was called 'The Liberal Evangelicals,' and although its name has changed it is still popularly known by the former name throughout the Church. No other group apart from the Episcopal Evangelical Fellowship is so named. It is perfectly clear therefore to all Episcopalians who know their

Church that Dr. Bell's statements refer to the Episcopal Evangelical Fellowship.

"The official statement of Purpose of the Episcopal Evangelical Fellowship, which has gained wide circulation throughout the Church, should have been read by Dr. Bell, and indicates beyond any question of doubt the truly traditional nature of the theology which undergirds the work of the Fellowship. In no conceivable sense of the word does the Episcopal Evangelical Fellowship accept the definition of Christianity which Dr. Bell describes as belonging to the Liberal Evangelical Movement. We are not humanists. We do not look at Jesus as being nothing more than 'a great moral teacher and a supremely good man.' We do not believe that the ancient creeds are nothing more than 'poetry.' The Sacraments for us, are infinitely more than 'dramatic devices.' The Church is something definitely more than a 'voluntary association of people who wish to be like Jesus.' In short, our movement, the Liberal Evangelical Movement within the Episcopal Church, is not illustrative of any of the beliefs or trends which he mentions as characterizing the liberalism of modern Christianity.

"We are not critical of Dr. Bell's description of the differences between traditional and liberal Christianity. His statement of this fissure which exists throughout the whole of Christendom is one that needs to be brought to the attention of Christians everywhere, and with which we must forthrightly deal. It is extremely unfortunate, however, that Dr. Bell should take as his only denominational example a division within our own Communion which not even in the remotest way illustrates his point.

"We ask that Dr. Bell acknowledge his mistake through the correspondence columns of the Episcopal periodicals. No person of Dr. Bell's stature can afford to be guilty of such misrepresentation nor do we believe he wishes to be."

(Rev.) GARDINER M. DAY,
National President of the
Episcopal Evangelical Fellowship.

(Rev.) GEORGE O. EKWALL,
President, Boston Chapter,
Episcopal Evangelical Fellowship.
Boston.

Universal Military Training

TO THE EDITOR: In the L.C. of February 3d, there is printed a letter from the Rev. Sydney A. Temple, Jr., concerning universal military training.

Mr. Temple and those arguing as he does would have us follow the plan (or rather the lack of plan) of 1917 and of 1941. Before World War I, and again before World War II, we had made no effort to safeguard our country. We were a rich prize lying open to any aggressor. Dr. Temple evidently wishes to put us again in a similar position.

True, our young men in each of those periods were free to play, to study, or to work as their respective inclination or condition led.

And what a price they paid for that privilege! Tens of thousands of battle deaths, and more deaths of disease, and how many broken bodies, after 1917-18! Multiply these figures by at least four for the human cost to America of World War II.

The objectors to a population prepared to overawe a future Kaiser, a future Hitler, urge that young men be kept safe from proper training to insure their country's safety, and (judging the future by the past), as in the last two generations, they possibly will be thrown wholesale into the maw of the god of war!

To some of us that does not seem a wise

course for our country to follow, nor a Christian way to treat our young men.

Is it wise to risk placing these young men where, at the cost of one year's inconvenience, they may have to bear the brunt of a war more terrible than any preceding war?

S. F. HOUSTON.

Philadelphia.

Correction Please!

TO THE EDITOR. Regarding my letter in The Living Church, February 10th, it is Dr. William Burrows, not Barrows. Either you or I made a mistake. And the Rev. E. S. White, rector of Redeemer Parish, Chicago, writes me that Dr. Burrows is a communicant of that parish (not St. Paul's, Kenwood, as I suggested). Says his rector, "He also receives in both kinds like all sensible bacteriologists."

(Rev.) CARLTON STORY.

Chicago, Ill.

Prayer Book Revision

TO THE EDITOR: Why Lift Up The Anchor? (Re: editorial, Prayer-Book Revision, THE LIVING CHURCH, January 27, 1946).

So we can go sailing, mate!

(Rev.) JAMES DONALD SKINNER,
Chaplain, USNR.

Editor's Comment:

Any particular destination?

Request for Medical Journals

TO THE EDITOR: For some years I have been the American agent of the Orthodox Church of South India, sometimes called the Syrian Church of St. Thomas of Malabar. As such my only work up to this time has been to distribute the *Star of the East*, the quarterly of that Church, to the friends of Dr. Eapen, its editor, and to a few others who have interested themselves in it. I wish that more would subscribe to this interesting little magazine and thus both help Dr. Eapen and learn something of the progress of the Orthodox movement in India and the rejuvenation of the ancient Church there. Dr. Eapen is a deacon of the Church and was my roommate in General Seminary.

I have now had another task assigned me. Dr. T. K. Thomas, a Christian physician belonging to the Syrian Church, has written to me on the recommendation of Dr. Eapen. Dr. Thomas is a member of the Christian Medical Association of India, and has opened a clinic at Alleppey, Travancore. He has managed to equip his clinic, but has not the funds to get the various medical journals he needs. He asks if some Christian physicians might not send him their second hand copies of various medical journals, the journal of the American Medical Association, ophthalmological, eye, ear, nose and throat, X-ray, electro-therapy, dental journals, etc. He can use all he can get, and is willing to pay the postage.

The doctors I know are such busy men that they do not get to look at their journals until months after they receive them; and as they are all in family practice, they do not specialize very much, and so get very few journals. I hope that some of our physicians of the Episcopal Church might help out in this.

The address is Dr. T. K. Thomas, Cullen Road, Alleppey P. O., Travancore, So. India. Packages of papers must not be over four pounds in weight. The rate is two ounces for one and one-half cents.

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THIS WEEK

Dr. John W. Suter, dean of the Washington Cathedral, was the executive secretary of the National Council's Department of Religious Education from 1925 to 1933. Coming into the work almost at the start of the National Council, he served through the years when money was plentiful and the years when it wasn't. His article, "Let's Take a Look Back," comes with an authority born of experience, and may throw new light on the Church's educational problem.

Do you want your Bishop to retire at 72? (Not earlier, we hope!) Do you think the diocese should have an opportunity to give its opinion on the subject to the House of Bishops? Or do you think it is better for all concerned to have the retirement be automatic and irrevocable? The bishops themselves aren't agreed, as the news item on page 5 shows. One wise bishop points out that his brethren are dying younger from overwork, anyway. The bishops who live past 72 are mostly those who retired young because of illness!

Compulsory retirement is a hard subject to discuss because rightly a Bishop is a beloved father, who is able to do his most important work as long as he is able to love and pray and bless. Yet a modern bishop does have one or two other things to do. We think that the Church needs to do some more thinking about its retired pastors, both priests and bishops. Perhaps retirement is not the problem so much as our attitude toward the retired.

The Federal Council produced more newsworthy material than we could handle in one issue. Our coverage is completed this week with the powerful report on "The Churches and World Order," together with Fr. Merrix's "The Work of an Evangelist" and Fr. Pepper's report on foreign relief.

"Behold the Handmaid of the Lord"—these words, which have inspired some of the world's greatest paintings and represent a great peak of human cooperation with the will of God, are the subject of a lovely meditation (p. 14) by Edna G. Robins for the Feast of the Annunciation.

Next week—the text of the final report of the Army and Navy Commission.

PETER DAY.

The Question Box



Conducted by CANON MARSHALL M. DAY

• *What is the meaning of the phrase "the third day He rose again from the Dead" found in the Apostles Creed? Did He descend twice into Hell? What is the significance of the Word "again" in this phrase?*

The word "again" in this clause is a translation of the syllable *re-* in the verb *resurrexit*. The Century Dictionary gives "back" as the primary meaning of the word, and also gives early Modern English examples of its use as "furthermore." This last is probably its meaning in the Creed, since we should not think of the resurrection as a return to the conditions of earthly life any more than as a repeated action.

• *Are priests of the Episcopal Church trained in the belief in Christ's birth of a pure virgin by power of the Holy Ghost, or can they believe and teach as they choose concerning this?*

I do not think that any priest who desires to teach the Church's Faith rather than his own opinion is free to deny this mystery. The Virgin Birth is an article in both Creeds, is frequently referred to in the public services, is taught by the officially recognized hymns, and by the Articles of Religion. The passages of Scripture concerning this are required to be read in the Church and are certainly part of the New Testament as put out with Church authority. Though there are highly reputable scholars who believe that these passages are not original parts of the Gospels that contain them, no Church has so far taken them out of its authorized Bible.

I do not know of any seminary where this is not taught as an article of the Faith. It certainly is at those where I have had any extended contact.

• *If a person who marries after a divorce and is excommunicated repents, by what means can he be restored to Communion? Must he leave his so-called wife (or husband)?*

In principle, yes. It is difficult to see how one can repent of a sinful relation and continue to live in that relation. The application of this principle to a particular case must be considered by the authority which restores the penitent to Communion (Canon 15, Sec. 2 and 3).

If the priest having jurisdiction where the offense was committed actually repelled the person from Communion, and if the sentence was upheld by the bishop (Prayer Book, p. 84 last rubric and p. 85, first rubric, final sentence), the applica-

tion for restoration to communicant status should be made to the bishop where the person is at present living [Canon 15, Sec. 3 (b)]. If there was no formal excommunication but the person merely assumed that he was automatically excommunicated by his act, the application should be made to the priest having jurisdiction where the person now lives, who should refer the matter to the bishop if he is in any doubt how to proceed.

• *Can a priest, living in a diocese to which he does not canonically belong, officiate in the parish where he lives, either as a guest preacher or as a substitute during the rector's absence?*

If the priest referred to by our questioner has been more than two months in the diocese, and has not obtained the bishop's license to officiate, he is no longer available as a parochial supply or for any other ministry (Canon 44, Section 6). If he is on the list of clergy officiating by permission, he may minister in any place or manner to which the parish priest gives consent, but not otherwise [Canon 44, Section 4 (a)].

• *There are several churches that place the processional cross facing the choir-stalls, that is, not facing the congregation. Is there any specific rule as to how the processional cross should stand? Can you quote any specific authorities on this subject?*

None of the books on ceremonial in my possession says anything about the manner of placing the processional cross in church. The Roman ones say it is to be put in a convenient place on the Epistle side before service, and that it is to be handed by the subdeacon to an acolyte at the end of the procession, but say no more about it. The Sarum ones are vague about how it is to be brought in, and seem to imply that it is to be taken to the sacristy when the procession is finished. No liturgical scholars I know commend its use at the entrance and exit of the choir, so we have no guidance beyond our own sense of what is fitting.

It seems to me that the altar cross (and rood where there is one) should be all that is kept before the eyes of the people. If this is so, and if the processional cross is to be kept in church during service, I should prefer to see it placed behind a pillar, or if it has to be left in plain sight, at least fixed to the end of the last choir-stall, and turned edgewise to the congregation, so that it does not detract from the emphasis upon the altar cross.

THIRD SUNDAY IN LENT

GENERAL

CHURCH ARMY

Annual Dinner Scheduled

The annual dinner of the Church Army will be held on April 30th in New York City. The date of the dinner has been changed from a midwinter day to one in spring to provide more favorable weather conditions.

ACU

Plan Pre-Convention Meetings

In view of the great issues facing the Church at General Convention in September, the American Church Union has arranged for gatherings of priests at various centers throughout the country at which the questions of proposals for Christian unity and the revision of the Marriage Canon will be presented and discussed.

There will be four sessions at each of these conventions, with a paper by an outstanding scholar at each session, followed by discussion from the floor. The subjects of the papers are: The Church and Episcopacy, The Way to Christian Unity, Christian Marriage, and The Canon on Marriage. The evening before the convention meetings, there will be a service for lay people, with a sermon on the general topic of the problems before the Church. On the opening day a corporate Communion will be celebrated for the clergy.

These meetings will be held in Boston, Philadelphia, Chicago, Denver, Dallas, Los Angeles, San Francisco, and Portland, Ore. The dates are set for May

1st and 2d, with the possibility that in some places a slight change of date may be necessary because of conflict with other events. A letter has been sent to all the clergy of the Church informing them of this project, and it will be followed by another letter of invitation to the convention nearest at hand.

It is hoped that these meetings will bring out clearly the issues on hand, and that the clergy who attend will take back to their parishes a better understanding of what is involved.

EPISCOPATE

Bishops' Committee Disagrees On Compulsory Resignation

The new clause in the Church's Constitution, reading "Upon attaining the age of 72 years a Bishop shall tender his resignation from his jurisdiction," has been interpreted by the majority of a committee of the House of Bishops as not only requiring all bishops (except possibly suffragans, who do not have jurisdiction) to resign, but also as leaving no room for diocese or standing committee to express an opinion on the desirability of the resignation, nor for the House of Bishops to defer or reject it.

Two reports issued from the committee, a majority report and a minority report which took the view that, as in current procedure, the Bishop resigning should seek the consent of his standing committee, or at least give it an opportunity to express its opinion; and that the House of Bishops should and does have the right to consider all the circumstances and act intelligently.

The committee was asked to consider the subject by the House of Bishops at its meeting in Birmingham, Ala., last year, after a discussion in which opposing views were aired. It was also asked to suggest necessary amendments in the canon prescribing the procedure for episcopal resignation, and to investigate whether the amendment was retroactive and whether it unwisely or unjustly infringed on the rights of the dioceses.

The majority report asserts that all the questions as to interpretation, desirability, and possible injustice have been finally settled by General Convention. It cites no precedents or arguments to support its view. The report includes a proposed amendment to the canon on retirement of bishops which omits the present requirement of notification of the diocese and makes mandatory the submission of the resignation and its acceptance as of a fixed

date not later than three months after the meeting of the House. The proposed canon also includes a mandatory procedure whereby, if a bishop fails to submit his resignation, the Presiding Bishop declares his jurisdiction terminated.

The majority report also proposes an amendment to Canon 40 to make the rule apply similarly to suffragan bishops.

No information is available as to which bishops subscribed to the majority report, and which the minority report. A note at the top of the report said that the lineup was three to two, but a covering letter from the Presiding Bishop said that four bishops signed the majority report. One of these, however, "thought this was the proper way of carrying out the purport of [the constitutional amendment], but reserved the right to question the whole principle of compulsory retirement at the age of 72."

Complete texts of both reports follow:

MAJORITY OPINION

To the Members of the House of Bishops: At the meeting of the House of Bishops in Birmingham, Alabama, the following preambles and resolutions were adopted:

WHEREAS Canon 42, Section 7 (a) dealing with the retirement of Bishops was adopted many years before the adoption of Section 7 of Article II of the Constitution, and therefore does not contemplate an enforced resignation; and

WHEREAS the conditions and circumstances surrounding an enforced resignation require a more thorough inquiry and careful consideration than does a voluntary resignation if the welfare of the Church, the Diocese, and the Bishop concerned are to be guarded and promoted; and

WHEREAS questions have been raised as to whether the constitutional amendment is ret-

Departments

BOOKS	22	EDITORIAL . .	16
CHANGES . .	30	FOREIGN . . .	12
DEATHS	29	GENERAL . . .	5
DIOCESAN . .	23	LETTERS . . .	2
EVERYDAY RELIGION			9
QUESTION BOX			4

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The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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roactive, and as to whether such amendment unwisely or unjustly infringes upon the autonomy of the Diocese; now therefore be it

RESOLVED, that the chair appoint a committee of five Bishops, of which the Presiding Bishop shall be one and *ex-officio* the chairman thereof, whose duty it shall be (a) to consider and give judgment as to the questions referred to above, and (b) to draft a substitute or an amendment to Canon 42, Section 7 (a) which shall implement Section 7 of Article II of the Constitution, and prescribe such a procedure in the case of enforced resignations as will safeguard and promote the welfare of the Church, the Diocese and the Bishop concerned; and further

RESOLVED, that this committee is hereby instructed to report in the premises to the House of Bishops at the next General Convention.

Pursuant to this resolution, the Presiding Bishop appointed the Bishops of Arkansas, Western New York, Long Island, and Pennsylvania to serve with him as such Committee.

The Committee held two meetings (October 31, 1945, and February 27, 1946) and has carried on extensive correspondence, in consequence of which the undersigned majority begs to submit the following report:

1. Your committee is of the conviction that it is not necessary for it to advise the House on the second and third preambles to the foregoing resolution, since the subject of compulsory retirement at 72 was discussed and acted upon by General Convention in two consecutive meetings, resulting in the adoption of Section 7 of Article II of the Constitution.

We therefore beg to be discharged from consideration of item (a) of your first Resolution.

II. In complying with item (b) of that Resolution by submitting the appended proposed amendments to the Canon, your Committee has been guided by the following principles:

PRINCIPLES FOLLOWED

1. The General Convention has authority to require Bishops to resign from their jurisdictions either by Constitutional provision or by Canon. In this case General Convention chose to do it by Constitutional provision. General Convention also has the power to interpret its Constitution. Our proposed amendments to the Canons, if adopted, will make clear how the General Convention interprets Section 7 of Article II.

2. The words, "A Bishop" in Article II, Section 7, are interpreted in the proposed Canon to mean all Bishops having jurisdiction, "upon attaining the age of seventy-two years," whether consecrated before or since the adoption of the Constitutional provision.

3. When Section 7 of Article II was adopted, there was already a procedure of at least a hundred years' standing, set forth by Canon, whereby a Bishop could resign for cause if he desired to do so. The same procedure is set forth in the proposed Canons for compulsory resignations, with only such changes in detail as seem to your Committee to be obvious and inherent in the nature of the case. We, the majority of the members of the Committee, think that if the General Convention had contemplated any radical departure from this long-established procedure, it would have so stated.

4. The proposed Canons interpret the Constitutional provision as meaning that the resignation is not effective until accepted by formal action of the House of Bishops; and, further, that such acceptance is mandatory. The only fact which the House of Bishops needs to ascertain concerning it is whether

Episcopal Representatives at the Federal Council



Representatives of the Episcopal Church attending the special meeting of the Federal Council of Churches enjoyed a dinner together during the sessions March 5th to 7th in Columbus, Ohio. Around the table, clockwise, those present were: the Rev. Tollie L. Caution, the Rev. A. Ronald Merrix, Mrs. Francis O. Clarkson, the Very Rev. Paul Roberts, Bishop Hobson, the Rev. Almon R. Pepper, Bishop Goodwin, Bishop Sterrett, Mrs. C. C. Cowin, the Rev. Robert W. Fay, the Very Rev. Sidney E. Sweet, the Rev. Robert L. Bull, Jr., Mrs. H. H. Pierce, Bishop Sturtevant, Clifford P. Morehouse, and the Rev. Almus M. Thorp.

the resigning Bishop has attained the age of 72. The proposed Canons provide that the acceptance of the resignation cannot be deferred until a later meeting of the House because that would defeat the purpose of the Constitutional provision; but, if the resigning Bishop desires it, it would enable the House of Bishops to defer the effective date of the resignation long enough (not exceeding three months) to permit the Bishop to retain his jurisdiction during the rest of that session of the House and to return to his See and retire. Obviously, for legal reasons, it is extremely important to fix the exact date on which the resignation becomes effective.

5. The proposed Canonical provision for declaring jurisdiction terminated if for any reason a Bishop fails to tender his resignation is based on the premise that the Constitution means what it says; that the mind of the Church and the intent of its legislation is that Bishops should retire upon attaining the age of 72. The proposed procedure would also save the Bishop and the Church from the painful necessity of his trial for violating the Constitution and Canons of the General Convention [Canon 52, Section 1, item (4)].

SUFFRAGANS

6. While Section 7 of Article II might be construed as not applying to Suffragan Bishops since they have no jurisdiction, the General Convention has the power to require such resignations by Canon. The plain intent of the Constitutional provision is that age alone is the determining factor in compulsory resignations—not the status as Diocesan or Coadjutor or Suffragan. It is a valid deduction from Canon and other law that an assistant has no superior status or privilege over his superior. We therefore propose Canonical action for the compulsory resignation of Suffragans upon attaining the age of 72.

In consonance with these principles and in compliance with your instructions to draft

a Canon to implement Section 7 of Article II of the Constitution, we recommend the adoption of the following:

PROPOSED CANON

RESOLVED: The House of Deputies concurring, that a new Section be added to Canon 42 to be known as Section 7 and to read as follows:

Section 7 (a). Every Bishop and every Bishop Coadjutor and every Missionary Bishop, upon attaining the age of seventy-two years, shall forthwith tender his resignation from his jurisdiction, as required by Section 7 of Article II of the Constitution, by sending it to the Presiding Bishop, who shall submit it to the House of Bishops at the first meeting held by the House of Bishops after its receipt and said resignation shall be accepted by the House of Bishops during that session to take effect at a designated date not later than three months from the date of the acceptance of such resignation.

(b). The House of Bishops shall cause its acceptance of such resignation, effective as of the date fixed, to be recorded in its Journal. It shall then be the duty of the Presiding Officer of the House of Bishops to communicate to the House of Deputies, if in session, and to the Ecclesiastical Authority of each Diocese and Missionary District the fact of the acceptance of such resignation and the termination of the said Bishop's jurisdiction, effective as of the date fixed.

(c). If any Bishop should for any reason fail to submit his resignation upon attaining the age of seventy-two years, as provided in (a) above, the Presiding Bishop shall certify that fact to the House of Bishops. The House of Bishops shall then declare the said Bishop's jurisdiction terminated, effective at a date not later than three months from the date of such declaration; and shall order the Presiding Bishop's certificate and its own declaration and action to be recorded in its Journal. It shall then be the duty

of the Presiding Officer of the House of Bishops to pronounce such jurisdiction terminated, effective as of the date fixed, and to communicate the fact to the House of Deputies, if in session, and to the Ecclesiastical Authority of each Diocese and Missionary District.

And be it further RESOLVED: That present Section 7 down to and including subsection (e) be re-numbered as Section 8 (a) to (e) inclusive; and that present subsections (f), (g), and (h) be re-numbered as Section 9 (a), (b), and (c).

RESOLVED: The House of Deputies concurring, that Canon 40, Section 6, be and the same is hereby amended by adding thereto the following to be known as sub-sections (a), (b), and (c):

Section 6 (a). Every Suffragan Bishop, upon attaining the age of seventy-two years, shall forthwith tender his resignation from his position by sending it to the Presiding Bishop, who shall submit it to the House of Bishops at the first meeting held by the House of Bishops after its receipt, and said resignation shall be accepted by the House of Bishops during that session to take effect at a designated date not later than three months from the date of the acceptance of such resignation.

(b). The House of Bishops shall cause its acceptance of such resignation, effective as of the date fixed, to be recorded in its Journal. It shall then be the duty of the Presiding Officer of the House of Bishops to communicate to the House of Deputies, if in session, and to the Ecclesiastical Authority of each Diocese and Missionary District the fact of the acceptance of such resignation and the termination of the said Bishop's position, effective as of the date fixed.

(c). If any Suffragan Bishop should for any reason fail to submit his resignation upon attaining the age of seventy-two years, as provided in (a) above, the Presiding Bishop shall certify that fact to the House of Bishops. The House of Bishops shall then declare the said Bishop's position terminated, effective at a date not later than three months from the date of such declaration; and shall order the Presiding Bishop's certificate and its own declaration and action to be recorded in its Journal. It shall then be the duty of the Presiding Officer of the House of Bishops to pronounce such position terminated, and to communicate the fact to the House of Deputies, if in session, and to the Ecclesiastical Authority of each Diocese and Missionary District.

Be it further RESOLVED: That present Section 6 be re-numbered as Section 6 (d).

MINORITY OPINION

While the minority of the Committee dissent from the foregoing in several particulars, it wishes to focus attention upon only two, namely, first the assumption that although Article II, Section 7 does not state to whom a Bishop attaining the age of 72 shall tender his resignation, he shall tender it to the House of Bishops; and second, the position taken in the proposed Canon that the acceptance of such a resignation is immediately mandatory.

With regard to the first, the only argument that is advanced is the procedure set forth at present by Canon 42. But this is for voluntary resignations, and it is commonly known that a voluntary resignation has never been presented to the House of Bishops unless it has first been presented to the Standing Committee of the Diocese concerned. In practice the Diocese has always had the first say and its consent has been a condition upon which the resignation has been presented to the House of Bishops. This is recognized by the use of the word "consent" in Article

II, Section 6 of the Constitution. But in the case of enforced resignations it is quite conceivable that the Diocese may with good reason wish to retain a Bishop who is entirely competent, or give him an assistant. Yet if the procedure of the present Canon is followed the Diocese will have no authority whatever.

Such procedure denies both the logic and the tradition of jurisdiction. The Diocese elected, and thus conferred jurisdiction. Therefore only the Diocese has primary right to agree to the surrender of jurisdiction. It is of course a fact that the Diocese through representation at General Convention can legally delegate this right, but in so doing they will violate the tradition of the Catholic Church and particularly the democratic tradition of the Episcopal Church, and surrender their birthright. (Cf. the Rev. Ralph Coonrad's excellent monograph, "The Development of Diocesan Jurisdiction, etc.")

With regard to the second assumption that acceptance is mandatory, the minority does not so read the mind of the Church as expressed in the Constitutional Amendment. The use of the word "tender" in the Amendment is significant. The purpose of the Amendment is evidently to require a Bishop and his Diocese to take stock of the Bishop's health and efficiency and to give opportunity for such steps that the Church in that Diocese will not lag. Such steps may mean that the acceptance of a resignation or it may mean that provision for assistance will best realize the purpose of the law. They will be based however upon the recognition of the fact that the Episcopal Office requires more than the qualities of an executive head of a business. We can easily become too businesslike in our Church relationships. Finally a law dealing with intimate human relationships, *if its underlying purpose is to be realized*, must be flexible enough to meet wisely the conditions surrounding each individual case. The history of "economy" and "dispensations" in the Catholic Church testify to that fact no less than the attitude of our Lord Himself towards the Jewish law. The underlying purpose of the Compulsory Retirement law is of course to obtain the highest degree of efficiency in diocesan administration but this often can be obtained by retention of the Diocesan.

The minority believe that it is wise and essential that the opportunity to take stock and to make new arrangements referred to above be given by law; it believes too that the resignation of a Diocesan is the concern of the whole Church. It therefore proposes an amendment to Canon 42 which will provide for the opportunity and also bring the careful wisdom of the Church to bear upon each individual case, and regularize that which is the present practice in voluntary resignations, as follows:

RESOLVED, the House of Deputies concurring, that Canon 42 Section 7 (a) and (b) be amended to read as follows:

Section 7 (a). A Bishop of a Diocese or a Bishop Coadjutor or a Suffragan Bishop who desires to resign his jurisdiction or position, and every Bishop who has attained or shall attain the age of 72 years, shall send in writing to the Presiding Bishop and to the Standing Committee of his Diocese his resignation of his jurisdiction. This communication shall be sent at least thirty days before the date set forth for a regular or special meeting of the House of Bishops. The Presiding Bishop shall without delay send a copy of the communication to every Bishop of this Church having ecclesiastical jurisdiction, and shall at once appoint a committee of three Bishops of the Province of which the Diocese concerned is a part, to confer with the resigning Bishop and said

Standing Committee as to the effective date of said resignation and any other matters which pertain to the effect of the resignation upon the welfare of the Bishop, the Diocese, and the Church. The negotiating committee shall report to the next meeting of the House of Bishops which shall then give or withhold consent to the desire of the Diocese. But in no case shall the effective date of the resignation be more than three years after the meeting of the House of Bishops at which the resignation is reported.

(b). Every Missionary Bishop who desires to resign his jurisdiction or who has attained or shall attain the age of 72 years shall tender his resignation by sending it to the Presiding Bishop with his reasons therefor. This communication shall be sent at least thirty days before the date set for a regular or a special meeting of the House of Bishops. The Presiding Bishop shall without delay send a copy of the communication to every Bishop of this Church having ecclesiastical jurisdiction. The House during its session shall investigate the whole case, and by a majority of those present accept or refuse the resignation.

MISSIONARIES

Philippine Appointments

The Rev. Edward Jacobs and the Rev. James P. Trotter have been appointed by National Council to be missionaries in the Philippine Islands.

Fr. Jacobs has had experience as an athletic instructor, as a teacher, and in hospital work. Since his ordination in 1944, he has been assistant at the Church of the Atonement, Chicago, Ill. Fr. Trotter is the present rector of St. Paul's Church, Walnut Creek, Calif., and he will sail for the Philippines with the Rev. Raymond P. Abbitt, who is returning to the field in the early spring.

Bishop Binsted plans to send the three missionaries to Upi, where they will work among the Tirurai people, who have been without pastoral care since the beginning of the war.

China Appointment

The Overseas Department of the National Council has announced the appointment of Sister Isabel Mary, Order of St. Anne, for work in the missionary district of Hankow, China.

Sister Isabel went to China with the S.P.G. in 1920, and joined the Order of St. Anne in 1935. She was interned in the Philippine Islands, and upon her release returned to the United States. Bishop Gilman has asked that she be returned to China as a regularly appointed missionary. It is expected that she will leave for the field during the spring.

Rev. R. B. Krueger Appointed To Virgin Islands

The National Council announces the appointment for missionary service of the Rev. Ralph B. Krueger, who will leave for the Virgin Islands in July.

Mr. Krueger, a senior at Nashotah House, was ordained to the diaconate on February 24th. He is 23 years old, and

his home parish is All Saints' Cathedral, Milwaukee. He is a graduate of Carroll College. During his seminary term he has been lay reader in charge of St. Mary's Mission, Waterville, Wis., and has also done Church work among Jamaican industrial workers in the Milwaukee area.

Bishop Colmore wants Mr. Krueger's first work to be as assistant at All Saints', St. Thomas, V. I., a parish of over 2,000 communicants, greatly in need of another man on the staff.

LAYMEN

Chicago NCC Dinner Planned

Spurred by the enthusiastic support of its recent inaugural dinner in New York, the National Council of Churchmen is planning a second dinner to be held in Chicago, May 30th, on the evening of Ascension Day.

The Chicago dinner was announced by Clark G. Kuebler, president, and Clifford Terry, vice-president for the Western Province, stated that it will be held in the Gold Room of the Congress Hotel. Further information is available at the provincial office of the National Council of Churchmen, 1026 Merchandise Mart, Chicago 54.

NEGRO WORK

Institute Elects Board Member, Considers Postwar Problems

The American Church Institute for Negroes has announced the election to its board of trustees of Dr. Harold L. Trigg, associate executive director of the Southern Regional Council, Inc., Atlanta, Ga., and until recently president of Elizabeth City State College for Teachers at Elizabeth City, N. C. Dr. Trigg will be remembered by many Churchpeople for a forceful address he delivered before a joint session of the General Convention of 1943. He is recognized as one of the leading Negro educators of the country.

The Institute reported that the loss of older boys who went into the services caused the elimination of many activities, but the enlarged enrolment of girls in turn increased the need for additional courses applicable to their needs.

Problems of operation were accentuated through shortage of materials, labor, disproportionate balance of boys to girls, and loss of faculty members to the armed forces. In spite of these conditions, the enrolment reached an all-time high in every one of the war years.

It is noted in the Institute statement that proper upkeep of properties was impossible during the war years, and that it will require considerable money to restore them to their most efficient condition. The demand for educational opportunities by returning veterans is straining the capacity of all the schools even now, with the bulk of the men not yet released from service.

At a recent meeting the trustees of the Institute considered all these problems and authorized a survey of all of the institutions affiliated with the Institute with a

view to more definitely defining the objectives of each. Dr. John E. Brewton of Peabody College has been engaged to head this work.

ARMED FORCES

Chaplains' Separations Increase

The latest report from the Office of the Chief of Chaplains gives statistical information concerning the activities of the Army chaplains. The present number of chaplains on duty is 4,481. Separations from military service during January, 1946, amounted to 703, while the total number of chaplains separated since September, 1945, is 3,660.

MINISTRY

Summer Sessions in Pastoral Care

The Institute of Pastoral Care, Boston, Mass., has announced its three summer school sessions for 1946, to be held in Boston and in Ann Arbor, Mich. The University Hospital in Ann Arbor has recently been chosen as the institute's second training center, and the Massachusetts General Hospital will again provide its facilities for the sessions in Boston.

The two sessions to be held in Boston are scheduled for June 3d to July 12th, and July 15th to August 23d. The third session in Ann Arbor will be held from July 15th to August 23d also. An identical course will be offered at all three sessions.

During the first two weeks a program of half-time volunteer orderly service has been scheduled. Daily seminars will deal with clinical material, parish problems, pastoral counseling, and theological implications. The classes will observe nearly every clinical phase of hospital experience, as well as attend lectures on pastoral, medical, psychiatric, and social service subjects.

These sessions are open to theological students and clergy, but quotas have been established for enrolment.

Schedule Priests' Institute

Two priests' institutes have been scheduled for 1946. The first will be held at Kent School, Kent, Conn., June 24th through June 28th; and the second will meet in Racine, Wis., September 30th through October 4th.

"The Christian Doctrine of Marriage" will be the general subject of the Kent institute. Lecturers for the three courses concerned with the general topic will be the Rev. Edward Rochie Hardie, Jr., professor at Berkeley Divinity School, New Haven, Conn.; the Rev. Everett B. Bosshard, dogmatics instructor, Nashotah House, Nashotah, Wis.; and the Rev. Rowland F. Philbrook, dean of Trinity Cathedral, Davenport, Iowa.

The Racine institute will be concerned with the subject of "How to Convert Your People to Christian Faith and Christian Living." Lecturers at this institute are the Rev. Richard T. Loring,

rector of St. David's Church, Baltimore, Md.; the Rev. Elwood C. Boggess, rector of All Saints' Church, Orange, N. J.; and the Rev. Don H. Copeland, rector of St. James' Church, South Bend, Ind.

Chaplains for the daily meditations will be the Rev. William A. McClenthen, rector of Mount Calvary Church, Baltimore, Md., at Kent; and the Rev. E. S. White, rector of the Church of the Redeemer, Chicago, Ill., at Racine.

ATOMIC ENERGY

Scientists Seek Coöperation of Religious Leaders in Texas

With the explanation that the Church must assume leadership in any movement for world peace, a group of Texas scientists and laymen have invited the participation and counsel of the clergy in a movement designed to assure use of atomic energy for the public good.

The organization, known as the Texas Association for the Study of the Social and Political Implications of Atomic Energy, was formed on the University of Texas campus by natural and social scientists and other staff members. Its president, Dr. H. R. Henze, professor of pharmaceutical chemistry, told Christian and Jewish ministers at a luncheon meeting March 11th that it needed the coöperation and assistance of religion in its objectives, which include the study of the implication of any scientific developments which may involve hazards to enduring peace and the safety of mankind; countering misinformation with scientific fact; safeguarding the spirit of free inquiry and free interchange of information, and the promotion of public policies which will secure the benefits of science to the general welfare.

The Texas organization, which is becoming statewide in scope, is affiliated with the Federation of American Scientists.

SOCIAL SECURITY

House Ways and Means Committee Hears Lay Employes Appeal

The Rev. John G. Martin, S.T.D., superintendent of the Hospital of St. Barnabas and for Women and Children of Newark, N. J., addressed the Committee on Ways and Means of the House of Representatives on March 12th in the interests of Church lay workers who do not receive social security privileges.

In his statement of the Church's objectives he explained, "Our hospitals compose a considerable portion of that large group of non-profit institutions which are now excluded from participation in the provisions of the Social Security Act. We respectfully urge that this exclusion shall be terminated as soon as possible and that the provisions of the Old Age and Survivors Insurance be made available to the employes of our institutions."

The traditional practice of personnel living within the institutions has changed with the times, Dr. Martin continued.

"During the past century of progress much of the simplicity of life has been changed to a complexity with emphasis on specialization, with the result that hospital employees find themselves more nearly on a par with workers in industry than they were several years ago.

"Without a pension and without a home and maintenance, unless they have accumulated a considerable amount of savings, elderly people in the lower brackets of income are likely to fall into the class of indigency which is as deplorable as it is uncomfortable."

HOSPITAL GROUP'S REPORT

A recent report of the American Hospital Association, which he quoted, included among its recommendations the following:

"That the American Hospital Association approve the removal of the exemption of non-profit hospitals from the provisions of the Federal Social Security laws to obtain coverage of hospital employees for (a) both old age and unemployment benefits, or (b) old age benefits only."

Since it was observed that several state and municipal pension systems were unsound and without government support, since local, independent pension systems do not have the advantage of freedom of transfer of employees, since the cost of administration of an independent pension plan is proportionately higher, and since none but a few mutual insurance organizations are willing to cooperate in this employee coverage, Dr. Martin concluded that "it appears a far wiser plan to participate in the federal system."

PACIFISTS

Non-Pacifist Associates Sought

A gratifying response is reported by the Episcopal Pacifist Fellowship in answer to its recent invitation to associate membership. The letter sent to bishops and parish clergy reads:

"In order that our Fellowship may include Episcopalians who are in sympathy with our stand against war but who do not take the absolute pacifist position we have decided to have an associate membership composed of those who will sign the following statement:

"In loyalty to the Person, Spirit, and Teaching of Jesus Christ, my conscience commits me to His way of redemptive love. I agree that war is monstrous evil and confess the sin, personal and social, which leads to involvement in it; and dedicate myself to the establishment and maintenance of a true peace, advocating such social, economic, and international readjustments, at whatsoever cost to class privilege and to nationalistic prestige and self-interest, as may be necessary to remove causes for war and to abolish it as a fact."

The statement signed for regular membership reads: "In loyalty to the Person, Spirit, and Teachings of Jesus Christ, my conscience commits me to His way of redemptive love and compels me to refuse to participate in or give moral support to any war."

Mrs. Henry Hill Pierce of New York is the national chairman of the fellowship,

Our Lord as Redeemer

III. "The Life was the Light of Men"

By the Rev. W. Norman Pittenger

CERTAIN of our contemporary writers and thinkers about Christianity have a tendency to speak of Jesus Christ as if He had come to us like "a bolt from the blue," utterly unrelated to anything and everything else. So anxious are they to preserve both His deity and His uniqueness, that they appear willing to sacrifice His relevance to our common experience by lifting Him entirely out of any context. They forget the long Jewish preparation for the coming of the Incarnate Lord; they overlook or deny the Gentile world where God had not "left Himself without witness"; they minimize the fact that God is ceaselessly at work, unincarnately, in His creation and that thereby He "prepares and makes ready the way" for the arrival of the Word-made-flesh.

Of course the Church condemned such views long ago. Marcion held them; in the second century he was a popular teacher. But the Great Church, by its early theologians, denounced such ideas as found in Marcion, and through its leading thinkers maintained the precise opposite. The Jewish preparation for Christ was an essential part of God's plan, they said. The religion and philosophy of the Greeks was within the divine purpose, too. All men "live and move and have their being" in God, who "in divers manners spake to the fathers."

In our own day, the distinguished Scottish-German theologian von Hügel—whose orthodoxy none would question—insisted that the specific and particular action of God in Christ crowns and corrects all of God's many "entrances and prevenientia" into human history. Much earlier, Cardinal Bérulle said, "The Incarnation is the method and mode by which God works in and for His creatures." And in the New Testament itself, St. John puts it clearly: "The Life was the light of men"—not just *Christian* men, but men, all men everywhere, for "all things were made by Him."

To disassociate the Incarnate Lord completely and utterly from that which men have learned of God otherwise is to make havoc of our religion. Christianity, historically, has seen Christ as the center and goal—the unique center and goal—of a many-graded, various, and wonderfully rich movement of God into human life. At every level, in most different ways, the eternal and supernatural reality of God comes to us; here in Christ, it comes all the way through, abundantly, without measure.

Such a way of apprehending the life of Jesus tremendously expands the significance of our faith. For He can now be seen as throwing a wonderful light upon all human experience. We must never try to reduce Christ to the level of our ordinary life. But we can and should bring our ordinary life—and all men's seeking for God, their partial finding of Him, their little "earnest" of His presence and power—into the sunlight of Christ's supreme and crucial disclosure of the divine purpose. In so doing, the Light which once brightened over Palestine shines in our own lives, illuminating our tiny apprehensions of God, whether we be Hindus or Mohammedans, wistful seekers or those who have found some meaning in the world and yearn to find more.

Christ also *corrects* that which we may have found of God apart from Him. Our general human experience and thinking is so partial and imperfect that it is bound to be disproportionate, sometimes indeed quite false. But from Him who by coming to us makes us know that God's "nature and name are love," we are set right in our thinking about God. As the Lambeth Report of 1930 said, we have both "crown and criterion" of all revelation in the Incarnate Revealer. The Word by whom we, and all else, were made is the same Word who Himself is made flesh; by that mighty action, He has given us the secret of human life and all human experience. He is the cosmic Christ, to whom all truth belongs.

which asked bishops and other clergy to make this associate membership known to their people.

RELIEF

Mission Sponsors Children

St. Stephen's Mission, Gilroy, Calif., has launched a movement to aid in the relief of suffering children in war-ravaged countries. Instead of the individual spon-

sorship of a child, members of the mission have pledged smaller amounts which are combined under the sponsorship of the mission itself.

So far groups and individuals have sponsored four children, and monthly pledges have been accepted for the sponsorship of a fifth. Under this plan monthly donations from \$1 to \$4 or more are turned over to the parish treasurer who in turn transmits the money to THE LIVING CHURCH RELIEF FUND. This measure has been found advantageous to the members

of the church with moderate incomes, who, nevertheless, wish to help.

Eight dollars covers the sponsorship of one child for one month, and \$96 covers a year's sponsorship.

Appeal for Aid to India

Fred Atkins Moore, director of the Church Committee for Relief in Asia, has appealed to President Truman and other high governmental officials for "new" and "radical" measures "to avert the worst famine in India's modern history," it was disclosed in New York on March 1st.

Appreciation was expressed for the President's "high statesmanship" in recent

relief messages to the American people calling for sacrifices to save food for export.

However, further steps were asked, including "rationing in a larger measure than already proposed" and the preemption of railroad cars, if necessary, to move the grain to United States ports for shipping. Both steps Mr. Moore felt would be approved by the bulk of the American people.

CCRA had an active program of relief and rehabilitation during 1944 and 1945 in India aiding victims of the last famine.

Its representatives in India have reported famine to be imminent generally and in some places already begun. These facts

have been supported in statements made by the information services of the Indian government and the viceroy, Lord Wavell.

At least 4,000,000 tons of grain must be imported to meet the current crisis, it is believed, and America, "India's greatest source of aid," is the best hope for immediate help.

Commission Pledges Support

The Joint Commission on Social Reconstruction appointed by General Convention has passed the following resolution regarding world wide relief:

"Resolved, That we, members and consultants of the Joint Commission on So-

"Do the Work of an Evangelist"

By the Rev. A. Ronald Merrix

CHRONOLOGICALLY, the first impression created by attendance at the section meetings on Evangelism was the arrestingly earnest, eloquent, and impassioned utterances of the chairman of the Federal Council's Department of Evangelism, Dr. E. G. Homrighausen, professor of Christian education at Princeton's Theological Seminary. A second gratifying discovery was the thorough knowledge by a group of non-Episcopalians of the content of the English Archbishops' Commission's report on Evangelism, entitled "Towards the Conversion of England," and their generous acceptance and use of it. A third observation, as one sat through early morning and late evening sessions for three long days, together with 60 men and women, colored and white, representing many denominations and coming from all parts of the country, was the close attention showed by all, the careful consideration given to various points of view, a warm friendliness and high level of discussion sustained throughout.

The wide scope of the group's deliberations was indicated from the beginning, when a 19 page mimeographed document was handed to us with five headings: (1) The nature of Evangelism; (2) The moral, intellectual, and spiritual situation in our times; (3) The resources of the Christian faith by which we may meet the present crisis; (4) The means by which the Gospel can make its appeal to persons who live in our historic situation; (5) The next strategic steps which need to be taken immediately, so that the Gospel may become effective.

EVANGELISM DEFINED

Evangelism, described as the primary task of the Church and of the individual Christian, was defined as "the presentation of the Good News of God in Jesus Christ, so that men are brought, through the power of the

Holy Spirit, to put their trust in God; accept Jesus Christ as their Saviour from the guilt and power of sin; follow and serve Him as their Lord in the fellowship of the Church and in the vocations of the common life."

Evangelism is integral to the Gospel of our Lord Jesus Christ through which God revealed His will to reconcile men to Himself and to one another. God has spoken His decisive word; He has wrought salvation for men and nations through Christ. Men must repent and believe the Gospel if they are to have new life from God. They must be born again if they are to enter the Kingdom of God and have eternal life.

After one section of the report had passed through the stages of a preliminary committee's drafting, consideration by the whole group, reference to the chairman for re-writing, and a later review by a small committee appointed for that purpose, it emerged with these sentences among others:

"We believe that the Spirit of God is at work in our day, arousing individuals, groups, and nations to inquire about the things that pertain to their salvation and peace. . . . We earnestly pray that the Spirit of God may give us the wisdom to discern the signs of the times, so as to direct the Church's strategy in this hour of opportunity. It is the Christian message, centering in Jesus Christ and His eternal kingdom which can turn the mind of man from paralyzing fear to liberating confidence, and offer mankind, individually and corporately, the will to live and work with hope and courage. . . . Therefore, we call upon the Churches to engage in the work of evangelism on all fronts with a new spirit and in the sure confidence that the power of God in Jesus Christ is sufficient to save unto the uttermost in this life and in the world to come."

A 12-point plan of action, discussed in detail by the group, read and rec-

ommended to a plenary session of the Federal Council, was adopted by the latter body for submission to each of the constituent communions of the Council, in the hope that consideration will be given "at its next general assembly, convention, or conference, with a view to taking definite action upon the items presented." [L.C., March 17th, p. 11.]

In deciding to issue "A Call to the Churches for a Vital Evangelism," with brief sections on Christ and the nation, the collapse of political faiths, atomic energy, human relations, our secular society, the state of the Church, Christian leadership, and the leadership of the Spirit, the group's report on Evangelism, as adopted by the Federal Council, states:

"We call upon the Churches to unite in the resolve to win the people of this nation to Christ; to confront its leaders persistently with the righteousness and mercy of God; to proclaim to the nation the necessity for humility and penitence before God in the face of our unprecedented power and our involvement in the sins of our times; and to pray and work for a rebirth of the spirit of righteousness and faith through which it will be able to fulfill its call to greatness and leadership in this critical hour of human destiny."

What St. Paul urged upon St. Timothy, and what the English Archbishops' Commission on Evangelism seeks to arouse from clergy and laity alike in the Church of England, is what the special meeting at Columbus of the Federal Council of the Churches of Christ in America pleads for from all of us: "Do the work of an evangelist." Our response demands great decisions by individuals, and probably encouragement to men and women to meet in small groups with the ultimate aim of taking such action as they are led by the Spirit of God to follow through fellowship in thought and study, prayer and discussion.

cial Reconstruction appointed by General Convention of the Protestant Episcopal Church, deeply concerned about the fact of starvation among our fellow men in allied and former enemy countries, conscious of our common humanity with them, and recognizing there can be no peace or security in a hungry world, welcome the President's call to share our own food supplies with them and pledge our support of this proposal and our every effort in rallying the coöperation of others to the end that increased food supplies can be sent to the impoverished peoples of the world."

The resolution was signed by Bishop Scarlett of Missouri, chairman of the Commission, and 23 other members and consultants of the Commission.

Two New Shipment Centers

There are now four United Church Service Centers to which goods may be sent for shipment to Europe and Asia. Formerly shipments were made to New Windsor, Md., and Modesto, Calif. Shipments can now be sent to 101 Pine St., Dayton 2, Ohio, and 46 Cornhill, Boston, Mass.

The most urgent needs, as defined by the Church Committee on Overseas Relief and Reconstruction are for cloth sewing kits loosely filled with such articles as thread, needles, pins, buttons, and scissors; felt hats which are used for making shoes in Asia; diapers for Czechoslovakia; baby layettes and children's shoes; warm woolen garments for the colder countries; and cotton garments for the Philippines, Burma, and Siam.

The Presiding Bishop's Fund for World Relief is promoting the Material Aid Program in the Church, and it is requested that donors shall not designate the countries to which they want articles sent, because the material is re-sorted, baled, and shipped to destinations of greatest need.

SOCIAL RELATIONS

Policy of Self-Censorship Urged For Book Publishers

"The book publishers of America must establish industry-wide self-censorship if they are to avoid curbs by an outside agency as the result of the lewdness now being unloaded upon the American reading public," Dr. Daniel A. Poling, president of the International Christian Endeavor Union, declared at the first annual luncheon of the Protestant Motion Picture Council, an agency sponsored by the *Christian Herald*.

Foreseeing creation of a group "more universal than the Roman Catholic Legion of Decency," Dr. Poling advised publishers to follow the example set by the movie makers who have "pointed the way to an infinitely more desirable conclusion than political censorship."

He proposed that Churches of all faiths and the constituencies of all groups be provided with advance information about motion pictures, and with a constructive

leadership that will direct the American community in making its reasonable desires known to the industry. He urged also that box-office support be organized behind good pictures.

Raymond Massey, stage and screen actor, asserted that "producers do not want to corrupt public morals, but once a picture has been produced, with perhaps \$2,000,000 invested, they've got to defend it."

Let Hollywood know before production what might be found objectionable in a filmed story, he urged, instead of saying afterward, "there, you've done it again."

Massey suggested that more money be spent on Bible films, pointing out the cost to produce good films of this type would be one-quarter of the amount spent on documentary films during the war. [RNS]

Federal Council Issues Pamphlet On "Premarital Counseling"

The increase in the divorce rate during World War II points up an urgent need for the preventive emphasis represented in educational preparation for marriage and personal counseling before the wedding, according to Dr. L. Foster Wood, executive secretary of the Commission on Marriage and the Home of the Federal Council of Churches.

To help fill this need the Commission has prepared a pamphlet on "Premarital Counseling" designed to furnish guidance and suggest techniques for the increasing number of clergy who have become interested in marriage counseling in the last few years.

"The growth of interest in educational and spiritual preparation of young people for marriage of which premarital counseling is a part," Dr. Wood declared, "is a striking indication of the increased recognition of the importance of the Church in the marriage relationship."

Among the problems discussed in the 40-page booklet are: differences in religious background, sexual adjustment, parenthood and spacing of children, and budgeting. It also outlines types of procedure used by ministers who have had long and successful experience in the field of premarital counseling.

Copies of the pamphlet may be obtained from the Federal Council of Churches in New York.

WOMEN WORKERS

Fifth Province Auxiliary Leaders

Consider Need for Church Workers

The diocesan personnel chairmen of the Fifth Province of the Woman's Auxiliary met at Seabury-Western Theological Seminary, March 7th and 8th. The conference was the second of this kind, one having been held previously in New York for the Third Province.

Miss Ellen Gammack, chairman of the first session, stated that the purpose of the meeting was to consider the need for women workers in the Church, the posi-

tions available to them, and the means by which such workers might be found. She further quoted Mrs. Arthur Sherman, executive secretary of the Woman's Auxiliary, who has said that personnel work is one of the oldest interests but the newest office in the Auxiliary.

The Very Rev. Alden Kelley, president and dean of Seabury-Western Seminary, addressed the meeting Thursday. He described the place of women workers in the Church and emphasized especially the field of college work. A discussion of personnel practices and policies and methods of interviewing was led by Miss Verona James, head of personnel of the suburban Marshall Field stores. Other discussions included: case work by Mrs. Joseph Higgins, executive of the Chicago Church Missions of Help; group and summer work by Miss Isabel Pifer, head of Benton House; religious education and parish work by Miss Mary Needham; and rural missions by Miss Bernice Jansen.

The Rev. John Heuss, a member of the National Council Division of College Work, appeared Friday morning to discuss how helpful relations might be established with that division.

PUBLIC AFFAIRS

Sale of Chapels Frozen

Government-owned chapels, even when situated on Army and Navy posts which are being dismantled, have been "frozen" so far as their sale as surplus property is concerned, War Assets Corporation officials have announced. They said, however, that they are working with the armed services in the formulation of a disposal policy.

President Truman has directed that all ecclesiastical items owned by the government, ranging from organs to hymn books, be withheld from sale and turned over to the Chiefs of Chaplains of the armed forces. [RNS]

White House Observing Lent

The White House took its mail from Church people so seriously that Mrs. Truman closed the White House social season on March 6th to observe Lent. The First Lady, an Episcopalian, will give no official parties during Lent. [RNS]

RECONSTRUCTION

Swords Into Plowshares

Literally following the Biblical suggestion, Mrs. William S. Prout, whose husband was a colonel in the Army, has given one of his choice keepsakes, his gun, to be sold for the benefit of the Reconstruction and Advance Fund.

Colonel Prout was a devout Churchman, and his widow stated that she was sure that he would have "wanted it so." Mrs. Prout is a fellow-communicant at St. Thomas' Parish, Denver, with William G. Baldry, diocesan chairman of the fund in Colorado.

CHINA

Anglican Central Office Created By House of Bishops

By RICHARD T. BAKER

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The House of Bishops of the Holy Catholic Church in China (Anglican) held its first full meeting since 1941 in Shanghai, with 14 of the Church's 18 bishops present. Chief action of the body was the establishment of a provisional central office in Nanking to coördinate the functions of the entire Church. The Rt. Rev. T. Arnold Scott, bishop of the North China diocese and Presiding Bishop of the House, was chairman.

Bishop Y. Y. Tsu of Kunming was elected general secretary of the new central office.

Major functions of the office will be to deal with Church matters on a national scale; administer central funds; gather total information on the reconstruction needs of the communion throughout China; promote Church-wide work in literature and publications, religious education student work, lay training, and the recruiting of priests. The office will also serve as an interim administration of the Church between the biennial meetings of its synod.

Optimistic Outlook for St. John's University

Optimism about the present situation and the outlook for the future is predominant at St. John's University, Shanghai, China, according to letters from Ellis Tucker and Mr. J. Randall Morgan. Mr. Tucker wrote:

"We are very fortunate in our new acting president, Dr. P. C. Nyi. Dr. Nyi is an old friend and has had 18 years in charge of medical service on the Burma Road. This assures us of his willingness for service and of his patriotism. He has made a fine impression in his desire to rebuild the university, to improve the conditions of the faculty, and in his willingness to delegate part of the running of the university to those under him. The grounds and buildings need complete overhauling, equipment of all kinds must be replaced, especially in the science and engineering departments. The library must be brought up to date, and the books taken by the Japanese replaced. . . . I have never seen the Chinese so friendly. Everyone seems so glad to see us back. I spend my days talking to old friends and go out to one or two meals each day. The feeling seems to be that we Americans will help conditions very much."

A letter dated two weeks later from Mr. Morgan is along the same lines.

"All seem to be agreed in thinking that Dr. Nyi is doing a wonderful job as president of St. John's. He has secured the enthusiastic cooperation of the faculty, delegated work and responsibility to deans and heads of departments, and given hope

of St. John's getting back to its prewar standards. Never before has the Chinese faculty given so warm a welcome. There is no doubt about their anxiety to have American teachers back. There is a great longing to get back to the St. John's of the old days, and they think that is only possible with a strong American group among the faculty."

RUSSIA

Ukrainian Uniats Return To Orthodox Patriarchate

According to reports from Moscow, the Ukrainian Uniats living in the parts of Poland and Czechoslovakia which have recently been annexed to the Soviet Ukraine have turned from the papacy to the Patriarchate of Moscow.

The Ukrainians' decision was accompanied by a letter to Marshal Stalin praising him for his leadership in reuniting the Ukraine under the flag of the Soviet Union.

Originally a part of the Orthodox Communion, the Uniats are Christians of the Eastern Rite who accepted the papacy at the Synod of Brest in 1596. They were permitted to keep many of their customs and canons, including the ordination of married men to the priesthood.

The Ukrainian Uniats lived in Polish Galicia and Czechoslovak Ruthenia, which have been incorporated into the Soviet Union as a result of World War II. In Poland, there was constant pressure upon them to take up the customs and canons of the Poles, who adhere to the Western rite. Similar pressure in the United States resulted in the reunion of a considerable group of American Uniats with Orthodoxy under Bishop Orestes (Chornock) some years ago.

INDIA

Bishop Appointed for Assam

The Rev. Nirode Kumar Biswas, native clergyman of Katni, Nagpur, India, has been appointed to be Anglican Bishop of Assam, it was announced in London. The Bishop-elect, whose father also was a priest, began his career as a medical doctor and left a lucrative practice to enter the ministry. [RNS]

GREECE

Scholarship Assistance For Theological Students in U.S.

While in Geneva, the Rev. Robbins W. Barstow, director of the Commission for World Council Service, conferred with Hamilcar Alivisatos, who visited the United States last year as representative of the Archbishop of Athens and Primate of All Greece. In Geneva and in subsequent correspondence Professor Alivisatos reported that the Church in Greece is anx-

ious to move forward in the matter of selecting theological students who can come to America next fall to continue their studies at American seminaries. The seminaries of the Episcopal Church, on the basis of the expressed interest of the Presiding Bishop and after a visitation by Professor Alivisatos, have agreed to receive and provide scholarship assistance for ten such students. The Episcopal Methodist, and other Churches plan to supplement the scholarships granted by the seminaries with financial assistance for transportation and other expenses. The Rev. Edward R. Hardy of the Commission on Ecclesiastical Relations is serving as Bishop Tucker's agent in co-ordinating the Church's part in the program.

Professor Alivisatos also reported in detail about the use which had been made of the gift of \$10,000 to the Orthodox Church in Greece sent by the Episcopal Church last year through the World Council of Churches. This money was changed into 5,000,000 drachmas of Greek currency and distributed to ten distant dioceses. This gift was used exclusively for making urgent repairs to church buildings. Professor Alivisatos reports that in terms of the extensive damage done to churches of Greece this gift was only a significant beginning but that it is most thankfully received and the Holy Synod of Greece expresses "deepest gratitude for the so far granted help to the Church of Greece which has been very deeply appreciated."

Further contributions to the Church of Greece are being made from the Reconstruction and Advance Fund and from the similar funds of other American Churches, all of them co-ordinated through the Commission for World Council Service which represents the American Committee for the World Council of Churches. In Geneva these contributions are further co-ordinated with those coming from the Church of England in Great Britain and throughout the commonwealth.

ENGLAND

Lenten Fasting Dispensed

The Archbishops of Canterbury and York have dispensed Church of England members from fasting obligations during the Lenten season. "Under the present conditions," a joint message stated, "strict observance of Lenten fasting is neither wise nor possible for the majority of people, and they may fitly regard themselves as dispensed from it." [RNS]

Address in English for First Time

For the first time in history an address to the Throne from the University of Oxford is to be composed in the English language instead of Latin. It has been resolved to present to the King, on behalf of the chancellor, masters, and scholars of the university an address expressing "loyal and dutiful congratulations on bat-

ties decisively won in both hemispheres by the armed forces of the Crown."

French Orphans Aided

The British government has approved a scheme for bringing 200 French children to England, and the Save the Children Fund is bearing the expense of receiving and settling the children in a camp provided by the government. They are coming over by arrangement with the consultative committee of the emergency council for help to France.

Air-Commodore Lionel F. Heald, who served on General Eisenhower's staff and is now a member of the council of the Save the Children Fund, said the coming of these children to England would help to pay a debt of honor to France.

EGYPT

Moslems Deplore Church Looting

Attacks on All Saints' Anglican Cathedral and St. Joseph's Roman Catholic Church during the recent Cairo riots have been denounced by leading Moslems in Egypt as contrary to Islamic teachings.

"Intolerance is a sign of weakness, narrow-mindedness, and disregard for Islamic teachings," Dr. Mohammed Saleh Bey, former vice-rector of the Egyptian University, declared in an article in the Cairo daily *Al Ahram* shortly after the disturbances.

The English cathedral, one of Cairo's most beautiful churches, was stoned and looted by a mob during the anti-British demonstrations of February 22d. Another

mob set fire to a service men's club in the basement of St. Joseph's Church. Damage to recreational facilities of both churches was so extensive as to curtail their social activities for some time to come. [RNS]

JAPAN

Tokyo Bishop Confirms Negro GI

Pvt. John H. Roberts, of the 887th Port Company, at Yokohama, Japan, was confirmed by Bishop Sugai of the diocese of South Tokyo in St. Peter's Church, Zushi, on December 2, 1945. Private Roberts was presented by the Rev. G. Hayashi, rector of St. Peter's.

Mr. Roberts, an American Negro from Georgia, struck up a conversation with the Bishop while traveling on a suburban

A World Between Life and Death

The Message of the Provisional Committee of the World Council of Churches

THE Provisional Committee of the World Council of Churches assembled at Geneva for its first meeting after the World War, sends forth the following message:

The world today stands between life and death. Men's hopes of a better world have not been fulfilled. Millions are enduring intolerable suffering. The nations seem impotent to deal with the crucial problems of international order. A heavy burden weighs upon all mankind.

We face this crisis as Christians, whose own consciences are gravely disturbed. Yet God in His mercy has committed to us the ministry of His Word, and that Word we are bound to declare. Men are going the way of death because they disobey God's will. All renewal depends upon repentance, upon turning from our own way to God's way. He is calling men to a supreme decision. "I have set before you life and death: therefore choose life."

War is the result of human self-will and of men's tragic inability to find the true solution of their conflicts. We pray God that the United Nations will choose the way of life and save future generations from the scourge of war. But the time is short. Man's triumph in the release of atomic energy threatens his destruction. Unless men's whole outlook is changed, our civilization will perish.

An illusory peace is little better than war. No peace can be lasting unless it is built on true spiritual foundations. We appeal to all men of good will and all who believe in spiritual values and forces to work together for an order of justice and humanity.

All nations are under the judgment of God. Those that have been defeated are suffering a fearful retribution. But the springs of their recovery are with-

in; and if they turn to God and heed the voices of those among them who, even in the darkest days, withstood the forces of evil, they can yet take their proper place in a world community. The victorious nations have also suffered greatly, but their victory brings with it a new responsibility to God. They should combine justice with mercy. To seek vengeance against their former enemies by depriving them of the necessities of life, or by mass expulsion of their populations, or in any other manner, can only bring fresh disaster. There must be a new beginning in the relationships of all nations. The nation has its own place in God's purpose for mankind, but national egoism is a sin against the Creator of all peoples, great and small alike. No nation can fulfill God's purpose for itself which fails to answer His call for full cooperation and fellowship with other nations as members of one family. There is a mutual interdependence between social order and international order.

We therefore appeal especially to the governments of the five Great Powers to rise to their responsibilities to the world. It was by the union of their forces that they won victory in the war. We ask them to unite their whole strength in a common purpose now for the establishment of justice, for the relief of hunger, and for the development of a world community of free peoples. Unless they turn from their old ways of reliance upon mere might and own their subjection to God's law of righteousness and love, they pursue the way of disaster and death. "I have set before you life and death: therefore choose life."

A special duty is laid upon the Churches to help the nations to choose the way of life. Christians are called to be the salt of the earth and the light

of the world. To them is given the ministry of reconciliation. It is their responsibility to bear witness by word and deed that the law of God finds its fulfilment in the love of Christ. We call upon all followers of Christ to do whatever they can to help those who are enduring the terrible need and suffering of the present day, and to strive after a better order in which the rights of man will be fully recognized and protected. We trust that those Churches which are stronger will continue to aid the Churches in the liberated and suffering countries, and that all will increasingly support the world mission of the Church. We earnestly urge that all will pray without ceasing for forgiveness, for unity, and for real human brotherhood.

We ourselves give thanks to God for our ecumenical fellowship in Christ. Through the years of war that fellowship has been broadened and deepened, and by God's grace we have discovered anew that He strengthens us in the universal fellowship of His Holy Church. We rejoice that we have been able to come together again after the trials of these years, and have found our hearts knit together in Christian love.

We testify that in this first meeting after the war we have met and worked together as one brotherhood in a spiritual unity in Christ which has transcended our differences. For this experience our hearts are glad and thankful, and in it we see a sign of hope for all mankind. In this God hath made known to us the mystery of His will, that in the dispensation of the fulness of times He might gather together in one all things in Christ. He is our peace. In Him is the life of mankind.

"I have set before you life and death: therefore choose life."

Behold the Handmaid of the Lord

By Edna G. Robins

THE ANGEL Gabriel appeared suddenly before the Blessed Virgin Mary and declared that she had found favor with God. But there was nothing sudden about God's choice of Mary to be the mother of His Son. He had watched her through her childhood, through her youth, had seen her aspirations after holiness, her eager acceptance of each opportunity to practice self-denial. She had sought His Presence continually to praise and glorify Him, to express her selfless devotion, and also to learn His will. Day after day the Virgin Mary went about her ordinary duties—the duties of a poor and simple home. She bore the small trials and annoyances and exasperations of family life with sweetness and patience. No doubt she often longed for a clearer revelation of God's will for her. Perhaps, as she prayed for her unhappy country, in servitude to pagan Rome, she wished that there might be some way in which she might help her people. But in the meantime, until a call to higher service came, there were her regular tasks to be done in a gladsome spirit in obedience to God. It seemed a long, though not an unhappy time before God sent His angel to make His will known to her.

The trials and experiences of her monotonous daily life helped to develop Mary's character, to train her in humility and docility. She had been made strong to serve and to suffer without fear and without regard to her personal comfort. The angel finds her ready. Now, as all through her life, she is the handmaid of the Lord. The privilege that is accorded her, however, is accompanied by the certainty of hardship and suffering for all the rest of her life. With the joy that God bestowed upon her she receives also the sword of bitter grief and sorrow. Some realization of approaching trials tempers her happiness at the angel Gabriel's pronouncement. But so complete is her trust in God that she bows to His will knowing that He will support her through any difficulties that may come to her in the fulfillment of His purpose.

Much as Mary had hoped for a call to serve God more completely, more directly, she had in her lowliness never dreamed that she might become the mother of the Messiah. Because she considered herself one of the least of God's children, He exalted her and made her blessed above all women.

To many of us who wait more or less patiently on the Lord, the time seems often unbearably long. We seek to do His will but feel that we need a clearer revelation. Too often such a feeling springs from self-love. Our lot has cast us among lowly, tedious duties, and in our pride we think we

are being wasted. We should be serving God in some more spectacular field. We forget sometimes that God knows all about us. He understands our desires, He sees our patient acceptance of tiresome tasks, and He sees also all the rebellious strivings of self-will. He tests us and watches us until we are ready for a call to bigger, more difficult tasks. Perhaps the revelation will come to us suddenly; perhaps we will just gradually grow into more important work for God, into a closer companionship with Him.

Of course we know that, wherever we are called to serve our blessed Lord, we will be walking in the way of the cross. As we grow in love and spiritual power, the cross will loom ever larger in our lives, but we will lose our fear of it, our shrinking dread of it; for we will begin to see it from the standpoint of eternity. If we are doing lowly tasks patiently and willingly, we may be sure that we are pleasing our Lord who gave us such a compelling example of humility. We will be able to go on confidently if we have some slight measure of Mary's trust in God. Whatever His will requires of us we shall be able to accomplish if we obey Him in humility and love.

It may happen to us as to our Lady that God calls us to a higher field of service than we have ever longed for or dared to dream of. He may accord us the privilege of sharing the lowliness, the poverty, the loneliness of His own hidden life. When His angelic messenger appears to us, offering us the choice between the lowest place with the companionship of Jesus and the seats of the mighty with the rich and proud and empty, our response will show whether we have really waited upon God or upon an opportunity for self-advancement. It is so easy to deceive ourselves. "Thy will be done" is ever on our lips. Do we say it, like Mary, with true sincerity, with serious consideration of the cost, of the possible suffering involved? Are we so dead to self that we can say wholeheartedly, with no reservations whatever, "Be it unto me according to Thy word"?

Mary's life after the birth of her divine Son was nearly as simple and poor and uneventful as before the vision of the angel Gabriel. The great difference was that she now had the ever-tender love and companionship of Jesus.

As with every act of Communion Christ is born in our hearts anew, we will indeed be blessed of the Lord if we can retire from the press and excitements of the world to enjoy the companionship of our Saviour in lowliness and complete self-surrender.

train near Tokyo. When he discovered the Bishop was an Anglican, Mr. Roberts asked if he might take instructions for confirmation. He had been contemplating taking the step for some time but had not had the opportunity of meeting a chaplain or bishop of the Church. When he receives his discharge from the Army, Private Roberts plans to study for Holy Orders.

Letter From Leper Mission

The first word to come to National Council after the war from St. Barnabas' Leper Mission at Kusatsu, Japan, is a letter from the English missionary, Miss Mary Nettleton. She went there in 1929, to assist Miss Mary H. Cornwall-Legh, whose death occurred not long after her retirement.

Of her war-time experiences Miss Nettleton writes, "I was interned in Maebashi for three months at the beginning of the war, but since have been living as usual up here. Every one has taken me as a matter of course and even in the very darkest times didn't change. The police didn't seem to worry about me at all and not till the very end was I asked to keep within the Kusatsu boundaries. As I had a radius of about four miles to walk in, there was no real hardship.

"We have been living mostly on borrowed money," Miss Nettleton adds. "The housekeeper has had a nerve-wracking time finding food for us all.

"Life is amusing at the moment because of the demand for English teaching. The town asked for a class, which I am teaching assiduously. I refused a fee of 100 yen last month because the principle all through the war has been 'service,' but I was given 32 apples.

"We all hope for the coming of some new young priest, to minister here and at the government leper hospital."

NEW ZEALAND

Theological College Reopens

St. John's Theological College in the diocese of Auckland, New Zealand, is being reopened as an educational institution. During the war period the college buildings were taken over for hospital purposes. At the reopening between 30 and 40 students will be received for training for the ministry. The Ven. Thomas H. C. Partridge, archdeacon of Manukau, has been appointed acting warden.

The Theological College of St. John was originally set up by Bishop Selwyn, who was first Bishop of New Zealand, in 1842, to become, he hoped, "the nursery of the ministry and the center of all sound learning and religious education to the islands of New Zealand." It was originally located at Waimate North in the Bay of Islands, but was transferred to the present site at Kohimaramara within the present city of Auckland, where it functioned as a college under diocesan control. By a resolution of the general synod of the province in 1943, it was re-established as the principal provincial theological college.

Let's Take A Look Back

Before We Go Ahead in Religious Education

By the Very Rev. John Wallace Suter, D.D.

Dean of the National Cathedral, Washington, D. C.

THE APPEARANCE in a single issue* of THE LIVING CHURCH of two statements on religious education, each by a bishop, inevitably prompts a number of thoughts.

Bishop Whittemore wants to establish an educational board a little off to the side of the National Council, giving it a degree of independence which it does not now enjoy. Prior to 1919, this was what we had; only at that time it was so independent that it had to raise its own money. We had the Board of Missions ("281"), the Board of Religious Education (across the street), and some sort of Commission on Social Service. Then came the great postwar enthusiasm for putting everything under a single umbrella: pooling all the budgets and centering all the responsibility. The National Council was the result; and those who remember the famous Detroit General Convention will recall the air of excitement and hope. An enormous annual expenditure was contemplated; the newly-formed Department of Religious Education enjoyed a generous appropriation, entered the Church college field and other new areas, and was all set to go ahead with elaborate plans looking toward a unified policy.

From about 1915 to 1924 I had the privilege of working as a volunteer with Gardner, Bradner, and the other leaders, drawing up parallel-column charts as blueprints for curriculum-material. The Christian Nurture Series was the main topic of conversation: never adopted by the National Council except for tentative and trial use, it nevertheless provided something tangible as a focus of attention. From 1925 to 1933 I was the executive head of the Department of Religious Education, and during that time saw the slow decline which Gardner had predicted.

THE SNAPPING OF BONES

After a brief preliminary canter, the Department of Religious Education was relegated, step by step, to a position of extreme unimportance. Financial pressure pushed it farther and farther down the budgetary list. It was judged, not by its soundness of educational policy (of which soundness there was no competent judge on the Council), but rather by its ability or inability to draw money from the "field." The size of the annual Lenten Offering, for instance, became the yardstick for measuring the department's worth. In so far as the department could be shown to be a money-raiser, let it continue. Let the Lenten Offering booklets be written by promoters rather than educators.

The real business for which the department existed received scant attention on

the floor of the Council; curriculum-problems, teacher-training, child-study, etc. These the members of the Council regarded as interruptions of their business: the business, that is, of raising money for missions and for the maintenance of the "281" staff. Time after time, in a three-day meeting of the Council, the head of the educational department was told that he could have ten minutes for his report, and to "make it snappy." The question is not whether this was necessary (perhaps it was), but whether in that kind of atmosphere any sane and serene, let alone inspired, leadership in education is thinkable. The National Council had absorbed the former board of education only to squeeze it to death; the bear's hug, at first warm and welcoming, ended in the successive snapping of bones.

NEED OF FREEDOM

Worst of all, however, was the lack of freedom. You cannot study the problems of religious education unless you are free to reach any conclusion which the facts indicate. Politics have no place in science. When you are told to soft-pedal this, or play-up that, in order not to alienate the financial support which flows from (say) Virginia or Fond du Lac, you are hamstrung before you begin. Votes on the floor of the meeting of the Council are what you have to win, or keep. Lose them, and you lose all.

With this fresh in mind, I instinctively welcome much that Bishop Whittemore

writes. Establish a new board, by all means; but *set it free*. Let it conduct study without interference from special interests, and leave it alone long enough to carry to completion whatever project is assigned to it. (During one seven-year period the Department of Religious Education suffered three separate "evaluations," roughly two years apart, each conducted by persons with no experience in educational analysis.)

Bishop Whittemore suggests that the newly-constituted board be made to "justify its budget to the National Council." It might be better to have the board report only to General Convention. This would guarantee at least a three-year period of undisturbed study and productivity.

The Bishop of Western Michigan again strikes a sympathetic chord when he suggests that the theologians of our seminaries be called upon to help. This the Department of Religious Education did shortly after 1925, when we wrote to the professor of theology in every accredited seminary and asked for a lucid statement of the principal teachings of Christianity as understood by this Church. ("The number of Christian dogmas, if we stick to a rigid definition and use the term to mean an enacted and authoritatively set forth view or teaching, is small"—page 78, *The Trinity and Christian Devotion*, by Charles W. Lowry.) Basing its work on the replies where the theologians were unanimous, the department set up a fact-finding instrument to determine how far the Sunday school pupils in the United States were receiving ideas which conformed to what the theologians claimed to be correct. Just as this enterprise was reaching its fruition, about a year before the results of the study might have greatly benefited the Church, the National Council, with characteristic airiness, scuttled the whole undertaking in order to save a paltry \$5,000 in a budget which totalled over \$2,000,000.

TRUTH, NOT FINANCES

Bishop Dun reports that the curriculum problem is now being inquired into. Perhaps he and Bishop Whittemore will compare notes. Each has much to offer. Each has felt the force of the current insistence that the Church teach more clearly, and with a more nearly united voice, what our communion believes in and stands for. A new taste for dogmatism has set in, dating from about 1926. It is long overdue. We need to scrape the fuzziness off our doctrine. We need simple, strong language, and great lucidity. But we need most of all to have the new statements of the old Faith issued by a group with its eye single to what is really so, rather than with its ear to the ground of financial success.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

Children in France

Previously acknowledged	\$3,980.18
Rev. H. Wintermeyer	5.00
Anonymous	5.00
Miss C. B. Cooke	2.50
	<hr/>
	\$3,992.68

European Children

Previously acknowledged	\$2,101.35
Mrs. R. W. S.	50.00
	<hr/>
	\$2,151.35

Chinese Children

Mrs. J. S. Senter	\$ 100.00
Woman's Auxiliary, St. Thomas' Church, Sioux City, Iowa	10.00
Rev. H. Wintermeyer	5.00
	<hr/>
	\$ 115.00

St. George's, Paris

S. F. Houston, in memory of Lt. Edwin Austin Abbey, II	\$ 50.00
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*February 24, 1946.

The Secularism of Our Day

¶ The substance of this editorial was delivered by the editor as an address opening the diocesan Round Table Fellowship at St. Paul's Cathedral, Detroit, on March 11th. The general theme of the series was "The Task of the Church in a Disintegrating Society."

WHAT do we mean by "a disintegrating society"? We mean, I think, a society in which there is no central cohesive force, no aim or object that is universally recognized; no ideology, if you will. It is a society, or way of life, in which people live from day to day with no very clear idea of what they want, other than the satisfaction of their material needs and desires; or of whither they are going, except that in the end the grave awaits them. It is a society in which there is no agreement about the ultimate purpose of man's existence, nor perhaps even that there is an ultimate purpose in man's existence.

In such a society, there may be a rather high standard of material comfort. Men may coöperate in the production and consumption of material goods, because it is to their mutual advantage to do so. The plumbing may be good, the motor cars new and shiny, and the standard of living generally high. But it is not a healthy society, because it is a society without a soul. It contains within itself the seeds of its own destruction. It centers its attention upon goods and machines, and loses the values of human personality. Gradually it becomes, in the words of such philosophers as Nicholas Berdyaev and Jacques Maritain, "dehumanized." Man, from being a creature, "a little lower than the angels," becomes a creature but little higher than the machine. In fact the machine is likely sooner or later to escape from his control altogether, and become his master rather than his servant.

It is not hard to see in this description a characterization of our own society. For over a century, since the beginning of the Industrial Revolution, mankind has created better and more intricate machines, and more and more luxurious comforts. At the same time, he has neglected the things of the spirit, relegating human values to a secondary place and often disregarding divine values altogether. As a result, side by side with great forward strides in science and technology, we have had a rapidly increasing deterioration in human relations,

leading to two World Wars and eventually to the atomic bomb.

It would seem that the process of disintegration has gone about as far as it can, if anything that we may rightfully describe as civilization is to survive. Man has now arrived at the unenviable point where he possesses the means to destroy himself; but because his moral development has not kept pace with his scientific advance, he is at a loss to know how to prevent the destruction to the brink of which his ingenuity has brought him.

This process of disintegration, this exaltation of the material at the expense of the spiritual, we call "secularism." It is the prevailing phenomenon of our day, and it is particularly noticeable in our own country. It is embodied in many of the phrases that we hear every day, that we perhaps use ourselves without thinking just what they mean. "It doesn't matter what a man believes, as long as his heart is in the right place." "I don't go to church, but I have my own religious philosophy." "I don't want to tie up my children to any particular denomination; when they grow up they can choose for themselves." "The preacher should stick to religion, and let the business man take care of business matters." You know the stock phrases.

SECULARISM is to be found in every aspect of our contemporary life. It is the prevailing note of our system of public education. In some states the teacher can assign readings in *Das Kapital*, or the pagan classics, or even in *Mein Kampf*, but would be subject to court action if he assigned a reading in the Old or New Testament. Often the fault is not that of the school system, but of misguided parents and even Church leaders who have confused the principle of separation of Church and State with the denial of spiritual values which are as essential to democracy as to religion.

Secularism is implicit in our business and industrial life, our politics, our science, our art, and our literature. It is flagrant in many of our newspapers and radio programs, and especially in our motion pictures, despite the occasional pious veneer of such pictures as "Going My Way" or "The Bells of St. Mary's."

The result of this preoccupation with the material, this neglect of the spiritual, is a philosophy of cynicism and negativism. The effect of this attitude is summarized by the observation of Theodore M. Greene (in *The Christian Answer*, p. 47) that "the majority of mankind live and die more like animals than like men, with their imaginations hardly quickened, their spirits barely awakened, their minds and bodies almost completely immersed in the humdrum of unprofitable labor and of recreation that fails to re-create."

It is such negativism that provides fertile soil for the totalitarian philosophies, Fascism and Communism. Make no mistake about it, these are more than political or economic systems, they are world religions. They arise out of the divine law that "man cannot live by bread alone"; if God is removed from his heart, a false god will take his place. Man is a spiritual as well as a physical being; it is in his very nature to reach out beyond himself, to try to lay hold on some greater reality that will give meaning and point and direction to his life and his aspirations. If some prophet comes along and offers

ANNUNCIATION

THIS is the wand-like reed that shook
The world's foundations as it heard
"Behold Thy handmaid"; this the book
In which God wrote His perfect Word.

The lily trembles in her fingers—
Frail flesh through which such bounty pours!
"So be it" . . . that light accent lingers
To vibrate down life's corridors.

LOUISA BOYD GILE.

aim a plausible false god, he will follow that prophet and worship that false god, even though it lead him to ultimate destruction. The history of the world has demonstrated that fact over and over, from the days when the apostate Israelites worshiped the golden calf to the days when the German people (few of whom will now admit to having really been Nazis) rose as one man to shout *Sieg Heil* as the little man with the tooth-brush mustache strutted across the swastika-bedecked stage.

Nor is the Church itself free from the taint of secularism. Secular standards have invaded our pulpits and our Sunday schools, and have all but destroyed the Christian home. More dangerous far than outspoken opposition to Christian standards is the spiritual sterility within our homes and our churches. It has become easy to be a Christian, and a cynical world, seeing little difference between the professing Church member and the non-churchman, discounts Christianity as at best a sham and at worst a fraud. We Christians and Churchmen, to our shame, are responsible for this sad state of affairs.

Does all of this mean that Christianity has failed, that it is an outworn philosophy that has not stood the test of time and should now be discarded?

On the contrary, it is not Christianity that has failed, but Christians that have failed to live their religion. Christianity itself still holds the key to the mysteries of the Kingdom, to the relationship between an all-powerful and loving God and His errant and sinful children. Our Lord never promised that His Church would have an easy time, nor that His followers would be, to use the jargon of modern social work, "well-adjusted" citizens of the world. "In the world," He said, "ye shall have tribulation, but be of good cheer, for I have overcome the world."

AMID the suffering of the Second World War, the Christian Church has undergone a rebirth in many parts of the world. As in past ages the blood of martyrs has been the seed of the Church, so in our own times the suffering and persecution that the Church has undergone has brought new life and vigor to it. In Russia the Orthodox Church, persecuted by the Communist state for a quarter of a century, is now largely liberated and shows a surprising spiritual vigor. In Germany it was the Church, Catholic and Protestant, that was the citadel of opposition to Hitlerism, and it is the Church that is serving as a center for rehabilitation and for bringing the German people back into the fellowship of world Christianity. In Norway and France and Yugoslavia and Greece the Church, Protestant and Orthodox, was the rallying point for the friends of liberty in the dark days of occupation and oppression.

Last month, at Geneva, there was held a meeting of the provisional committee of the World Council of Churches. There, in a tiny country that somehow remained neutral while all the world around it was at war, met a group of courageous Christians, many of whom had proved their faith by going to prison for it—Martin Niemöller of Germany, who spent six years in a Nazi concentration camp; Bishop Berggrav of Norway, who was put behind barbed wire for his outspoken opposition to the invader; Marc Boegner of France, who refused on behalf of French Protestantism to comply with a demand from Berlin that he make a public protest against Allied bombing of German and occupied French cities. With them were leaders of the Churches in Allied countries—Archbishop Fisher of Canterbury, Archbishop Germanos of the Greek Orthodox Church, Archbishop Eidem of the Swedish

Lutheran Church, Father Florian of the Russian Orthodox Church, Dr. John R. Mott of the American Protestant Churches, the Rev. Floyd Tomkins, Jr., of our own Episcopal Church. Before the treaties of peace have been drawn up, these Christian leaders have met to plan a world organization of Christians that will reach across national and denominational barriers, that will provide a forum for the impact of a reinvigorated Christianity upon a secularist and morally impoverished world.

In Rome, we have just witnessed the elevation of 32 new cardinals, giving the Roman Catholic Church for the first time in modern history a college of cardinals not overwhelmingly dominated by Italians.

In the Orient, Chinese Christians are consolidating and extending their work, which has been extended into vast new areas by the war-time migrations. Japanese Christians—many of whom went to prison for their loyalty to the Faith—are turning to the task of reconstruction and rehabilitation, asking advice and assistance from the West, and the sympathy of our prayers, but ready to stand on their own feet without the leadership of foreign missionaries.

These are all straws in the wind, showing that Christianity is still very much alive, ready and eager to take its part in the shaping of the new world; neither destroyed by war nor dismayed by the clouds of a doubtful future.

BUT we are more immediately concerned with Christianity in our own country, and in our own Church. Is it true and virile Christianity? Does it point the way through the clouds of secularism, the threats and rumors of a new World War, the cares and tribulations of our own lives, to something more hopeful and enduring? Is it relevant to the world of today?

I have just come from Columbus, Ohio, where 500 leaders of 25 Christian bodies, representing some 25 million Church members, met in a special session of the Federal Council of Churches to plan a united strategy for meeting the most critical problems of post-war readjustment. It was an important meeting, important enough for the President of the United States to visit it and address its sessions.

With remarkable unanimity these men and women—white and colored; Anglo-Catholics, Presbyterians, Methodists, Baptists; fundamentalists, evangelicals, and liberals—set forth a series of constructive recommendations in five areas of immediate need: world order, community tensions, returning service men and women, evangelism, and foreign relief.

One of the reports adopted at Columbus, the one on evangelism, contains a comprehensive diagnosis of this disease of secularism with which our country is afflicted.

"We are grateful for the religious freedom we enjoy in our nation," says the report. "However, we cannot be complacent in the face of a growing secularism, a gradual decline in moral standards, and a widespread indifference to organized religion. Millions are unreached by the teachings of Christianity. . . . Youth is adrift in a pagan and an abnormal world. Home life and childhood has suffered unspeakably during the war years. It is most unfortunate that the children and youth of our nation receive no systematic religious instruction in our educational system because the American people have been led to believe that the separation of Church and State requires the exclusion of all religious subject matter from the schools, whereas the legal and constitutional inhibitions actually concern sectarian indoctrination only."

Turning to the Churches themselves, the Federal Council

TRINITY

OUR God, Thou art more wonderful
Than all Thy works of praise.
The beat of Thine eternal heart
Upbeats the pulse of days.
From Thee, all streams of being start
On their returning ways.

O Christ our Savior, gracious One,
Thou yet incarnate Word,
Beneath the garment of Thy peace
The brightness of a sword
Lifted against the doors of hell —
Thou strong and risen Lord!

O Spirit of the secret flight,
The holy wings outspread;
By whom the Truth is still inbreathed,
The faltering ages led;
O sacred Nerve that runs to bind
The members and the Head!

RACHEL HARRIS CAMPBELL.

report expresses dissatisfaction with the worldliness and inadequacy of Christian teaching and practice found in them. "Many of our churches," says the report, "do not achieve that inclusive Christian fellowship which comprises all economic and cultural groups. The migration of people, both Negro and white, has not found its way in any large measure into the established Churches. Secular standards have invaded the churches. Simple Christian disciplines are not widely practiced. Many members of Christian Churches possess little vital knowledge of the Christian Faith, Christian homes are all too few. Church families moving to other communities have not affiliated themselves with the churches in their new homes. Too many of our people take their vows too lightly to Christ and the Church."

Can anyone doubt that this indictment, devastating as it appears, is true? How can we expect the Church to have a vital, constructive influence on the life of the nation and the world, if its own members are careless, worldly, poorly instructed, difficult to distinguish from the pagan world around them?

Look at your own friends and acquaintances, your business associates, your fellow club members, the communicants of your parish, yourselves. How many really practice the Christian religion? How many know how to pray? How many make devotion to Our Lord the governing factor in their lives? How many really and truly make Christianity the Way of Life for themselves? Do you? Do I?

WHAT then is the answer? Does God still live and rule? Does He care about mankind? Does He still speak through His Church? Has He any message for me?

The answer is to be found at the altar of our own parish church. There God, the Father Almighty, Maker of heaven and earth, keeps His covenant with us men, sinners though we are. There God the Son carries on His work of redemption, through the power of the Holy Spirit. There, in an act at once

so simple and so profound, He meets us face to face, and shares with us His own life and strength. "This is My Body." "This is My Blood." The words are so straightforward, so definite. Yet they contain within themselves the hope and promise of the Almighty God, who so loved the world that He gave His only-begotten Son, to the end that all who believe in Him should not perish—no, not even if their earthly bodies, and the world itself were destroyed by atomic bombs—but have everlasting life.

Yet our religion, though it centers about the promise of everlasting life, is not an other-worldly religion. It is a religion that calls upon us to love not only God, but our fellow-man as well. It is a religion that has a definite mission to this world, and to every person in it. Our Lord did not say, "Withdraw from the world, and have nothing to do with it." He said: "Go ye into all the world and preach the Gospel, baptizing all nations."

That divine commission is still binding upon us. We neglect it at our very grave peril.

It means that Christianity is for all men, and is for every part of the life of every man. It means that we cannot have one set of standards for Sundays and another for weekdays. It means that we cannot worship God in church, and not admit Him to our family life.

And we must make our religion felt in our community, and in our nation. America has been coasting too long on the religion of our forefathers. God calls us to renew the spiritual life of our nation, so that we may exercise constructively the world leadership that has been placed upon us. There is only one way to coast—down hill. It is high time to stop coasting down hill, and begin again the long climb toward the Christian ideals in personal, family, social, national, and industrial life.

It will not be an easy task. It will call for self-discipline and self-sacrifice, for earnest prayer, and for hard work. It means that we must launch a new reformation in the Church before it is too late—a reformation that will purge our pulpits of worldliness and secularism, that will restore the teaching function of the Church, that will place her sacraments, ordained by God, at the center of her spiritual life.

And it must begin with repentance, the acknowledgment of our own responsibility for the sad state in which our nation and our Church find themselves today, and a determination to reorient ourselves toward God.

Before it is too late! There is a motto commonly inscribed on sun-dials that is most appropriate today: "It is later than you think!" Recently there was held in Chicago a conference of atomic scientists—the men who developed the atom bomb—and of religious leaders. The scientists were frankly alarmed. Not only did they realize clearly the danger of a world catastrophe, but one of them, Dr. H. C. Urey, said [L. C. March 10, 1946, page 4]: "If you would ask me to guess what the probabilities are, I would say that the highest probability should be assigned to a world disaster."

Perhaps God is giving us a last chance to repent and reorient ourselves and our world. Certainly He has placed our future very definitely in our own hands, and we have no one to blame but ourselves if we bring disaster upon ourselves. It is not fair to blame God for the failures of men, for He has shown us the "more excellent way." It is the way of Christ, who said "I am the Way, and the Truth, and the Life. No man cometh to the Father save by Me."

The challenge is plainly before us. It is Christianity or materialism; God or the atomic bomb—literally life or death. Which way shall we choose, in the hour that remains to us?

The Churches and World Order

*Report of the Section on World Order, Federal Council on Churches**

THE PEOPLE of the earth now have a new opportunity, under the providence of God, to bring in an order of brotherhood, freedom, and justice. Such an order is the moral essential to enduring peace. To the creation of this order, the Churches of Christ are committed by their origin, their history, and practice, and by the very nature of their faith.

The time is short. Even now, before the dust and rubble of the Second World War have been swept away, new and more powerful weapons of destruction are being forged in the workshops and laboratories of the nations. A world of fear, hatred, cruelty, misery, and violent death is closing in on the prospect of a world of fellowship and love.

Ominous as this situation is, Christians now have a sure ground for hope. Through the centuries the Christian Church has met the test of desperate times. It has shown that they can be turned to victorious account through the power of God, in Jesus Christ. It is for the Churches of Christ now to make this power decisive for the regeneration of mankind.

Our dedication, therefore, is to the progressive realization of the dignity and worth of man in every area of life—political, economic, social, and religious; to the world-wide achievement of man's individual freedom, under God, to think, to believe, and to act responsibly according to the dictates of his own conscience. This, we believe, is indispensable if God's will for man is to be fulfilled.

Men are torn by alternating moods of hope and despair. They see hope in the Charter of the United Nations; in the knowledge that, through it, our own and other governments may erect the political, social, and economic framework of a new world order; that, by collective effort, the nations are endeavoring to remove the causes of war. They see hope in that there is more widespread recognition that men have basic rights and should have fundamental freedoms. They see hope in the growing conviction that peoples not free must be helped to self-government. They see hope in the knowledge that science can, if we do determine it, lighten the burdens of ignorance, disease, and poverty and thus relieve the tensions which conduce to war.

They are tempted to despair as they face the possibility that the misuse of atomic power will make a shambles of our civilization. Before the weapons of the war have cooled, an armament race has begun among the nations. Terms contrary to the Atlantic Charter and the Declaration of the United Nations are being imposed upon defeated peoples. And the great powers, who recently were bound together by a singleness of purpose, are dangerously divided.

The problem of world order is complicated by the fact that nations differ in their religious, social, economic, and political

patterns. This is particularly true in the case of the Soviet Union and the western democracies. We cannot ignore the tensions which arise from these differences. As Christians, we base our view of life upon belief in the dignity and worth of man as a child of God. To this conviction we must hold fast. The practice of our belief has achieved, to a remarkable degree, religious and political freedom. But with humility we confess that it has not solved the social and economic problems of our society. Our first task, therefore, is to demonstrate that our Christian faith can enable all men to enjoy a fulness

of life to an extent which not only equals but surpasses that which any other faith can accomplish. Such a demonstration of the practical applications of our faith will bring into being a world which is responsive to that faith. In the effort to relieve tensions which arise from differing convictions, we dare not compromise our faith. Standing firm in our convictions, we must persistently seek sympathetic understanding, encourage every friendly negotiation, and undertake constructive tasks of common concern.

Whether what man hopes for will prevail over what leads him to despair will

Program Suggestions

Adopted by the Section on World Order of the Federal Council of Churches

THE PERIOD from Easter to Whitsunday, 1946, which includes the anniversary of the San Francisco Conference, offers an appropriate time for renewed dedication to the bringing in of an order of brotherhood, freedom, and justice. We urge that the Message on the Churches and World Order, as part of the Four Fronts strategy, be presented to our Churchpeople through sermons and group discussions. The various study programs at this time should lead up to a service of commitment on Whitsunday, expressing the obligation of the Christian community to further the development of world community. This period should also serve as a time of preparation for a broader and more intensive program in the fall.

2. A second important use for the message may be at pastors' conferences during the summer and, as adapted by denominational and interdenominational agencies, in youth camps and conferences across the country.

3. The meeting of the United Nations Assembly in the United States on September 3, 1946, provides a favorable opportunity for developing a more active and persistent world order program. During the sessions of the Assembly the Churches of Christ should demonstrate their concern for the principles of a just and durable peace by special mass meetings. We urge regular prayers of intercession for the guidance and success of the General Assembly during its session.

During the month of September we suggest that the interdenominational and denominational agencies join in holding regional conferences for local clerical and lay leaders on the Christian strategy for world order.

In October, after these training conferences, we propose a nation-wide

mobilization of the Churchpeople for Christian peace action. The goals of this study and enlistment program would be set by the action of this Council and by possible subsequent statements to meet new needs. World-wide Communion Sunday can serve to initiate this enlistment. A special national broadcast might be used to launch the program. This study period should culminate in World Order Day, November 10th, with a new affirmation of the Christian mission for world order.

4. We urge that the regular biennial meeting of the Federal Council of the Churches of Christ in America, in December, 1946, stress the need of Christian foundations for a world order of peace and justice and that plans to that end be initiated just as soon as possible.

5. We urge that the new Commission on International Relations of the World Council of Churches consider the establishment of procedures to promote continuous study by qualified Church leaders of emerging problems of world order, so that the Churches may have the benefit of their counsel as crises arise.

6. We urge most strongly that at the national and international level of united Church action in this field, some procedure be worked out whereby denominational representatives may be called in to aid in the planning in advance of a united world order program, so that common emphases may be made in all the Churches of Christ and an effective impact may be made on the world of nations.

7. We recommend that the Sunday nearest October 24th, the day when the United Nations Charter became the law of nations, be named World Order Day, beginning in 1947.

*Presented on March 7th to the special meeting in Columbus, Ohio.

depend upon which of two courses the great powers choose. The one course is competition for new weapons, strategic bases, and spheres of economic and political influence. The other is the organization of peace through international co-operation. If there is hostile competition, then the outcome will be a conflict of unprecedented fury and destruction. If the choice is organization for peace, the nations must make full use of the provisions of the United Nations Charter and develop as rapidly as possible a spirit of world community which will be reflected in world government.

I. THE UNITED NATIONS

The Charter of the United Nations expresses, in considerable measure, the principles of justice and mutuality to which, as Christians, we are committed. The General Assembly, the Security Council, the International Court of Justice, and the Economic and Social Council have been established. The Economic and Social Council has set up a commission on human rights, a commission on narcotic drugs, a preparatory committee to arrange for an international trade conference, and a committee to study the problem of refugees and displaced persons. These, and other organs of the United Nations yet to be set up, reflect the prayerful concern of the Christian community that law, order, and the processes of peaceful change shall supplant anarchy in international relations. We call upon our government to choose competent delegates in the light of the heavy responsibilities they must carry, and to make its appointments known in sufficient time to permit adequate preparation for effective leadership and adequate representation of an effective public opinion. We pray that God will grant our leaders wisdom and power to invest the Charter with the healing qualities of reconciliation and good will.

A. REDUCTION AND CONTROL OF ARMAMENTS

The Charter of the United Nations contains provisions for the regulation and reduction of national armaments by international agreement. We recognize the psychological and political obstacles which stand in the way of world disarmament. Yet we hold that the certain dangers of world rearmament require every effort to bring about the international reduction and control of weapons for mass destruction. If the nations are to break the cycle of wars and preparation for war, they must follow a bold and far-sighted policy. Nothing less will suffice. The General Assembly, as well as the Security Council, should apply the provisions of the Charter for the regulation of armaments. The representatives of the United States in the UNO should immediately seek agreement on a comprehensive plan for the progressive reduction of military establishments throughout the world, for the universal abolition of peacetime conscription, and for the outlawry and effective control of weapons of mass destruction.

In the initial use and continued production of atomic bombs, the United States has given and is giving sanction to these weapons of mass annihilation. We believe that this policy must not be continued.

Our nation, having first used the atomic bomb, has a primary duty to seek to reverse the trend which it began. Unless the United States will give moral leadership and accept risks for the sake of a new birth of confidence, we see little hope for escape from the growing crisis.

B. HUMAN RIGHTS

The Charter specifies that one of the major purposes of the UNO shall be "to achieve international coöperation in promoting and encouraging respect for human rights and for fundamental freedoms for all, without distinction as to race, sex, language, or religion." The Charter relates this purpose to the function and power of the Economic and Social Council under the General Assembly. Also, the promotion of these rights and freedoms is among the basic purposes of the International Trusteeship System.

We are gratified that the commission on human rights has now been established. We support the recommendation laid before the Preparatory Commission of the United Nations that the commission on human rights shall direct its labors towards such objectives as: (a) the formulation of an International Bill of Rights; (b) the formulation of recommendations for international declarations from governments on such matters as civil liberties, status of women, freedom of languages; (c) the protection of minorities; (d) the prevention of discrimination on grounds of race, sex, language, or religion; (e) any matters within the field of human rights considered likely to impair the general welfare or friendly relations among nations.

C. DEPENDENT PEOPLES

All but one of the states administering territory under the League of Nations mandate have already declared their intention promptly to negotiate trust agreements. Some of these agreements are now in process of negotiation. This is the first and necessary step toward the creation of the Trusteeship Council provided for in the Charter. In addition to the 15,000,000 people who live in mandated areas, there are hundreds of millions of dependent peoples embraced within the various colonial systems. We express the earnest hope that the colonial powers may speedily give further tangible evidence of their purpose to discharge the "sacred trust" which they have acknowledged under the Charter to promote the well-being of dependent peoples, to insure their economic and social advancement, to develop appropriate forms of self-government, and to assist the progressive growth of their free political institutions. We strongly support the position of the American delegation at the London meeting of the General Assembly, that the states members of the UNO seek to vitalize the provisions of the Charter with respect to non-self-governing peoples to the end that their aspirations for self-government, recognized as desirable by the Charter, may be fully realized.

In order that the United States may conform its own conduct to what it has urged upon others, we call upon our government to commit itself at an early date to apply the principles of trusteeship to

such areas as may be detached from Japan including the areas heretofore held by Japan under League of Nations mandate.

D. UNIVERSAL MEMBERSHIP

Membership in the United Nations open to "all peace-loving states which accept the obligations contained in the present Charter and which in the judgment of the Organization, are able and willing to carry out their obligations." Christians whose faith embraces the conception of one humanity under God must labor for that day when all states shall be members of the world organization. We therefore urge that all applications for membership by neutral and former enemy states be given prompt and sympathetic consideration.

E. INTERNATIONAL ECONOMIC COÖPERATION

If the powers are to live together as a family of nations, economic coöperation and mutual aid must transcend the traditional international struggle for one-way economic advantage. A coördinated world economy is needed to overcome the economic causes of conflict and to meet the Christian responsibility for mutual helpfulness. We urge Christian citizens, therefore, to support the economic purposes of the United Nations and its related agencies for stabilization and reconstruction. We further commend the proposals of our government for an international trade organization to promote the exchange of goods and services and the reduction of barriers to such exchange. We urge that generous material aid be given by the United States to help countries impoverished by the war to rebuild their economies. We recognize that the proposal for an extension of credit to Great Britain now before the Congress of the United States, represents the kind of practical assistance which is imperative for world order. We also urge that permanent machinery be established under the Economic and Social Council to help meet world needs for emergency relief, when UNRRA comes to an end.

F. INTERNATIONAL LAW AND JUSTICE

In order that peace, with justice, may be maintained in the world community, nations must govern their people in accordance with universally accepted law. The Charter provides "that the General Assembly shall initiate studies and make recommendations for the purpose of encouraging the progressive development of international law and its codification." prompt start should be made to undertake this assignment, especially in so far as international law relates to individuals. Our delegates to the next meeting of the General Assembly should be instructed to seek the establishment of a subsidiary organ wherein these provisions of the Charter may be fulfilled.

International law can come into effective operation only through universal acceptance by separate states. Accordingly we call upon our government to accept the law of the land such international laws as are adopted by the United Nations.

We further urge our government to accept compulsory jurisdiction in the Inter-

national Court of Justice "in all legal disputes concerning the interpretation of a treaty; any question of international law; the existence of any fact which, if established, would constitute a breach of an international obligation; and the nature or extent of the reparation to be made for the breach of an international obligation." In taking this step our government will give tangible evidence of our confidence in the United Nations and of our conviction that just settlement of differences between nations can be reached by processes of law.

II. THE CHURCHES AND THE FORTHCOMING PEACE CONFERENCE

A 21-power peace conference is planned to consider draft treaties of peace with Italy, Rumania, Bulgaria, Hungary, and Finland. These settlements will provide a major test of the principles of justice and cooperation agreed upon by the United Nations.

We reaffirm our belief that such territorial changes as may be defined in the peace treaties should conform to the natural long-term aspirations of the inhabitants. Strategic and economic considerations ought to be subordinated to human considerations. In the treaties presently to be negotiated, colonial peoples involved should be assured independence or self-government within a fixed term. To that end, genuine international trusteeship should be provided for them through the United Nations. We believe the reparations should be limited to productive capacity over and above that required to maintain average living standards. Repara-

tions should not be an instrument of vengeance. There should be no enslavement. As stated in the Atlantic Charter, the vanquished should see the possibility of access on equal terms to the trade and raw materials of the world which are needed for their economic prosperity.

We accept the fact that the settlements presently to be agreed upon may be imperfect and, if so, will require subsequent improvement in the light of experience and the moral standards of mankind. We hold that the primary concern in the peace negotiations must be justice to vanquished as well as to victor. We deplore the displacement of men, women, and children in mass evacuations with little or no regard for their physical and economic well being. The Churches of Christ cannot condone the punishment of whole peoples. No lasting peace can be built upon revenge, or be founded upon oppression. The strong must adopt enlightened policies at some cost to themselves to achieve a reunited world. Only if the treaties afford an opportunity for genuine reconciliation of peoples, will they make possible the development of a creative peace.

III. THE SPIRITUAL CRISIS OF MANKIND

Until there is a moral transformation in the hearts of men and nations, the threat remains that the world again will choose the road which leads to war. This is the warning which the Churches of Christ must utter. Governments must sub-

†Christian Action on Four Fronts for Peace.

‡Published in *THE LIVING CHURCH*, February 17th to March 10th.

ordinate their national interests to a higher moral law and to the welfare of the whole family of God, or face a conflict for power and prestige which will disrupt all efforts to organize the peace.

The establishment of the United Nations is, of itself, no guarantee that member states will meet the spiritual requirements of a durable peace. The United Nations offers a hopeful procedure whereby governments can peacefully adjust their disputes and advance their common interests; but the will of the nations, and more particularly the will of the powerful nations, can alone determine whether this procedure will succeed or fail. It is first and foremost by these nations that the moral principles of a better world order will be accepted or denied.

Superficial changes will not suffice. Brotherhood is now the spiritual imperative of survival. It is an inescapable obligation upon those who have heard the call to Christian discipleship to witness to their faith in their daily lives; to live it in their own parishes and communities, as well as in the world community—that men, seeing their example, may be led to a new understanding and an acceptance of brotherhood. This is no new obligation. It was laid upon Christians 19 centuries ago. But now there is new urgency to meet it.

To carry out this program there must be: (1) a development in the spiritual life of the individual; (2) his integration into the worldwide body of Christians; (3) the projection of Christian principles into the treaties of peace; and (4) their expression in the life of the United Nations. These are the Four Fronts for Peace†, action on which is called for by the Commission on a Just and Durable Peace.

IV. RESOURCES FOR THE TASK

Christians are not bound by their own limitations. Through repentance and God's grace, we can find spiritual resources beyond ourselves for the fulfilment of Christian duty. In our blindness we can find new vision in the boundless resources of the Gospel. In our weakness we can turn to God, the never-failing source of spiritual strength.

To these resources of the spirit is added the strength of the Christian fellowship, as present reality and future promise. In the community of the followers of Christ we can find spiritual power, which no temporal power through the age has been able to break. The Church can become a new beacon of faith when Christians of the world develop one mind and heart in Christ. The growth of Christian fellowship despite the barriers of war, and the outward sign of this fellowship in the World Council of Churches, are marks of hope for our time.

Beyond the resources that we can grasp is the infinite providence of God. This is God's world. It is He who has "made of one blood all nations of men for to dwell on the face of the earth." It is He who has established the laws by which men's actions shall be judged. It is He who in Jesus Christ has offered the world salvation.

Knowing that with God all things are possible, let us act boldly and confidently for a world order based on brotherhood, freedom, and justice.

Foreign Relief

By the Rev. Almon R. Pepper, D.D.

THE FEDERAL Council was fully aware of the staggering human need in all parts of the world and of the responsibility and obligation which rests upon the Churches, disrupted programs of theological education, the total lack of Bibles and other religious literature, depleted ministries, and a generation of young people growing up without any semblance of Christian nurture. I was conscious, too, of millions of people lacking proper clothing, sufficient food, and medical supplies.

To help meet these needs the Federal Council proposed several general suggestions and some specific recommendations to the Churches and their people.

Support of the President's program was urged by which international credits should be granted, food stores for other countries be set apart, and transportation be provided for shipment overseas. Churchmen were asked to accept voluntary rationing of their own

food consumption and the suggestion made that during Lent and especially on Passion Sunday additional contributions be made to the relief funds of their own communion. The American Churches have a primary responsibility to reconstruct the life and work of their sister Churches in Europe and Asia. By sister Churches the group meant among others, the Orthodox Church of Greece, the Reformed Church of France and Holland, the Lutheran Church of Norway and Germany. All through the meeting there was the consciousness that the World Council of Churches was coming into being and that the ecumenical movement was a fact.

Money and gifts in kind are needed by the overseas Churches and we in the United States and Canada, together with the Churches in Great Britain, Australia, Sweden, and Switzerland must bear the chief burden. The aggregate postwar funds of the Churches within the fellowship of the Federal Council amount to \$125,000,000. These must be increased to \$175,000,000 so that an additional sum of \$50,000,000 will be available for the needs of Churches and peoples in other lands.



BOOKS



REV. HEWITT B. VINNEDGE, PH.D., EDITOR

Biblical Archaeology

LIGHT FROM THE ANCIENT PAST. By Jack Finegan. Princeton: University Press, 1946. Pp. 500. \$5.

A book as ambitious as this must be good to justify itself. The author undertakes to present all the important archeological data touching in any way upon the Hebrew-Christian religious tradition. This involves him in an archeological exposition of the whole eastern Mediterranean world, roughly from 5000 B.C. to 500 A.D.: certainly a bold endeavor.

He has succeeded brilliantly. Here, at last, is the book for which the intelligent student of the Bible who is not a professional scribe has been waiting: a book which makes available to the average student of the Bible and the early Church the results of the archeologist's digging.

The value of this book is enormously enhanced by the inclusion of the early Christian archeology. Few people seem to realize that the spade has unearthed as much material of value for the study of Christian origins as for the study of primitive Semitism. These contributions to our knowledge of the early Church are not only historically and humanly interesting but theologically important. We may take as an example the matter of prayers for the departed. Protestants used to maintain that suffrages for the dead were among the "late medieval corruptions," unknown to the early Church. Here in Dr. Finegan's chapter on "The Inscriptions in the Catacombs" we find abundant evidence to the contrary, with such typical inscriptions cited as these:

To Paul, my son, in peace. May the spirit of all the saints receive thee. He lived two years.

Demetris and Leontia, to their daughter, Sirita. Jesu, be mindful of our child.

In thy prayers pray for us, for we know that thou dwellest in Christ.

The illustrations are copious and splendid in quality, although this reviewer wishes that they had been placed through the text *ad loca propria* rather than bunched, as they are, in sections of several pages each. This would have made reference to them from the text somewhat easier.

It would be hard to single out any particular section of the work for special praise. It is uniformly good from beginning to end. Naturally, no man can be a specialist in every corner of so vast a field as archeology, and Dr. Finegan has had to speak of many matters on the authority of others rather than on his own. This, of course, is high merit in an author of so comprehensive a book as this. He clearly knows his authorities. As for his own competence, Prof. W. F. Albright's introduction of him as "one of the late Hans Lietzmann's ablest pupils" is commendation enough.

This book makes good continuous reading, but it will be most useful as a general

reference work. The cost, five dollars, must give pause to all save the affluent; but for anyone who wishes to have the archeological data covering the vast scope of Judæo-Christian history in a single readable volume, this book is a bargain at the price.

CARROLL E. SIMCOX.

New Material on Jewish Lore

SAYINGS OF THE FATHERS. Hebrew text with a new English Translation and Commentary. By Joseph H. Hirtz. New York: Behrman House, N.D.

THE TALMUDIC ANTHOLOGY. By Louis I. Newman and Samuel Spitz. New York: Behrman House, N.D. \$5.

It is perhaps true that in these days no well-informed Christian should be without some knowledge of the religious literature of the Jews. To those who would like to acquire some such knowledge these two books can be heartily recommended.

The Chief Rabbi's edition of the *Sayings of the Fathers* presents a classic which, although it forms part of the larger collection of the Mishna, is complete in itself. Perhaps no small work can give the newcomer to this literature so attractive and characteristic a sample of Jewish piety. Both translation and commentary are clear and straightforward, and the reader will have no difficulty in understanding the text. The Chief Rabbi writes for his own people and does not indulge in much controversy; but here and there, as for instance in his discussion of the Golden Rule, he sets forth the Jewish viewpoint with vigor and fairness. For good measure the book includes a collection of Favorite Moral Sayings of Jewish Fathers. It may be worth mentioning that the book presents an easy sample of the Hebrew of the Mishnaic period; and as the Hebrew text and the translation appear on facing pages, the book should be useful to students of the language.

The Talmud is so vast a collection of varied materials that very few Christians have ever gained more than a superficial knowledge of it. A selection is necessary if the ordinary reader is to learn anything of it. The second book supplies such a selection grouped under headings arranged alphabetically. Some of the headings will give an idea of the variety of the subjects: "The Aged," "Animals—How to Treat Them," "Biblical Criticism," "Fair and Unfair Methods in Business," "Creation and Evolution," "A Father's Duties," "Peace," "Passover," "Roman Officials," "Sabbath," "Tale-Bearing," "Usury," "Wine—Drunkards," "Wives and Husbands," "Worry," "Zion." Under these heads and many others the editors have arranged a multitude of short excerpts which make the book useful for the investigation of particular topics, or pleasant for browsing without method. Anecdotes, wit and wisdom, ethical sayings,

pious sayings are all here. Where it is necessary, a minimum of explanation has been added, but for the most part the extracts are left to speak for themselves.

CLAUDE SAUERBREI.

English Book Note

A notable event in the realm of biblical studies is the publication of the Dean of Winchester's *First Epistle of St. Peter*. Dr. Selwyn is one of the finest classical scholars in the Church of England, as well as being an eminent theologian. His commentary is a work on the grand scale of biblical scholarship worthy to rank with the work of Lightfoot, Westcott, and the other giants of earlier days. Dr. Selwyn upholds the Petrine authorship of the Epistle, against the contemporary Continental view, and puts forward the interesting suggestion that he was assisted in the literary composition by Silvanus. The Epistle gains new interest in the light of Dr. Selwyn's elaborately worked out theory that it represents the pre-baptismal catechetical teaching of the primitive Church, in the year 63 or 64. In addition to the commentary on the Greek text there are full introductory essays and additional notes in which every aspect of I St. Peter is considered. A massive work of scholarship of this order is bound to have an important effect on theological studies generally.

C.B.M.

In Brief

The Bruce Publishing Co., Milwaukee, has added a worthy title to its fiction list: *Dark Was the Wilderness* (by P. W. O'Grady and Dorothy Dunn. Pp. 278. \$2). It will appeal to those who like historical novels in general, and it will fascinate those who enjoy reading about pioneer days in North America. Using the justly famous *Jesuit Relations* as the primary source, the authors have told the tragic story of the extinction of the Huron nation in the 17th century, within a few years after it had become largely Christian. Vividly it portrays the heroism of the Jesuits who endured martyrdom in order to bring the light of the Gospel to the darkness of Wendaké, the "Land Apart" of the Hurons. It is authentic in its portrayal of Indian ways and customs, and it contains some first-rate characterization. Socially the book has value for two reasons: it shows clearly that character knows no color line; it startles the reader to learn how far back toward savagery modern international relations have moved.

The Blue Robe (by Sara Elizabeth Gosselink. Grand Rapids, Mich.: Eerdmans Publishing Co., 1945. Pp. 89) is another of the numerous fictional treatments of St. Mary Magdalene. This author adheres rather more closely to the Mary of the Synoptic Gospels than most writers on the theme; there is less read into her character (or alleged lack of it) than in most works of fiction about her. The result is, quite naturally, a considerably less exciting story, one in which sex and romance are absent—but it is a simple story well told.

H.B.V.

CHICAGO

Conference Panel on Housing

Housing, Chicago's most pressing social problem, will be discussed by a panel of experts at a diocese-wide conference on the subject to be held March 24th in St. Paul's Church, Chicago.

Wilber G. Katz, dean of the University of Chicago Law School, will be the moderator of the panel discussion. The members of the panel will include Miss Elizabeth Wood, executive secretary of the Chicago Housing Authority, Willard Townsend, United Transport CIO, William E. Hill, American Council on Race Relations, and Earl B. Dickerson, National Urban League. Bishop Conkling will preach at the opening service of Evening.

PANAMA CANAL ZONE

Convocation Plans Expansion

Telling of developments of plans for several building projects announced at the previous convocation and mentioning new projects which will be undertaken in the expansion of work within the district, Bishop Gooden in his annual address to the convocation of the Panama Canal Zone on February 22d struck a high note when he said, "Soon there will be a veritable epidemic of corner-stone layings."

Another interesting item of information referred to the pending proposal between the Church of England in the Province of the West Indies and the Episcopal Church to transfer a part of the work in the diocese of British Honduras to the jurisdiction of the Bishop of this district.

Statistics revealed increases in practically all important matters of vital and financial interest; while reports from organizations and institutions showed encouraging progress in all cases.

The Reconstruction and Advance Fund was reported by the treasurer to be working satisfactorily. Most of the congregations have already raised the full amount of their individual assessments.

By unanimous vote, thanks and appreciation were expressed to George Cook Gade, for his excellent record of 26 years as treasurer of the district, and a special committee was appointed to prepare a suitable memento to be presented at the time of his departure from the Isthmus upon retirement, next fall, from his service with the Panama Canal.

An encouraging outlook for the Church's work in the neighboring republic of Colombia was noted in an interesting sketch by the Rev. George F. Packard, Canal Zone missionary, about the work begun in the republic, and in a brief statement by Bishop Gooden relating his recent visit to Colombia.

Two priests, the Rev. John Richard Chisholm and the Rev. David Emery Richards, who recently arrived as additions to the staff, were introduced to the convocation; and Capt. John McKee, a

priest from Texas holding a commission in the Army Signal Corps and stationed at Colombia, visiting the Isthmus at the time, was accorded a seat in the convocation.

ELECTIONS: The Rev. Lemuel Barnett Shirley and Roger H. Green were elected deputies to the General Convention. Alternates, the Ven. Arthur F. Nightengale and Richard M. Reinhold. All officers of the district were reelected.

NEW YORK

Calvary Church Celebrates

Calvary Church, New York City, began the celebration of the 100th anniversary of the laying of the cornerstone of the church with a neighborhood reception and tea in the great hall of Calvary Parish House on March 9th, at which the returned service men and women of the parish were the guests of honor. After the social hour there was a short memorial service in the church. The rector, the Rev. Samuel M. Shoemaker, officiated, assisted by the other clergy of the parish.

On March 10th, at the 11 o'clock service, there was a special address by the rector, commemorating the century just past. In the evening the first of a series of six Sunday meetings of "Peace Builders" was held, the topic of the evening being Peace in Race Relations. Fr. Shoemaker led the meeting, and a large assembly of men and women took part in the discussion. The topics of the other five meetings are to be Peace in the Home, Peace in the Community, Peace on the Job, Peace in Individuals, and Peace in the World through Christianity.

A committee on Peace Builders has been formed by the parish. The chairman is Gen. Jonathan Mayhew Wainwright, whose great-grandfather was the fifth Bishop of New York. Other members are Harvey Wiley Corbett, Mrs. William F. Carey, Harold Benjamin Clark, George V. Denny, Jr., Mrs. Thomas A. Edison, Russell Firestone, Arthur A. Hood, John J. O'Neill, Mrs. Ruth Bryan Owen Rohde, Dr. William Jay Schieffelin, Senator H. Alexander Smith, and the Hon. Carl Vrooman.

St. Bede Lectures

"Mysticism" is the topic for a series of three lectures sponsored by the Library of St. Bede. The Rev. Alan G. Whittemore, superior of the Order of the Holy Cross, is the lecturer. The series will be held in the parish hall of the Church of the Resurrection, New York City, on April 2d, 3d, and 4th.

Greenwich House Fund

The board of managers of Greenwich House, through their president, J. G. L. Molloy, are raising a fund of \$44,000, \$1,000 for each of the 44 years of the service of Mary Kingsbury Simkhovitch as director of the settlement. The fund will be used to provide Greenwich House with a sound financial structure upon which to continue its work as a neighbor-

hood center. Generous gifts have already been made to this fund, but the goal has not yet been reached.

Contributions may be sent to John Turnbull, treasurer, at Greenwich House, 27 Barrow Street, New York 14, N. Y.

\$25,000 Rebuilding Gift

An anonymous gift of \$25,000 has been pledged to the rebuilding of St. Barnabas' House, New York City, it was announced by Bishop Manning of New York, president of the City Mission Society. The society is campaigning for a million dollars to rebuild, repair, and replace its old and outmoded equipment.

About half this sum is required to rebuild St. Barnabas' House, and Bishop Manning stated that this anonymous gift is made conditionally upon the goal for St. Barnabas' House being achieved by February 15, 1947.

Prize Mural Honors Seamen

The National Society of Mural Painters recently announced the winners in its competition for designs for a war mural to be mounted in the main lobby of the Seamen's Church Institute of New York. Edmond James Fitzgerald, who served during the war as a lieutenant-commander in the Navy, won first prize for his design, which depicts the Invasion of Normandy. Some of his paintings are in the Seattle Art Museum, the White House, and the National Museum.

The execution of the mural is to be a tribute to the merchant seamen of the United Nations who lost their lives in World War II. The mural is given in memory of L. Gordon Hamersley, a member of the board of managers of the Seamen's Institute from 1913 to 1942.

Grace Church Observes Centennial Throughout March

One hundred years ago March 7th, when stage coaches rumbled across Ninth Street and little girls rolled hoops in Union Square, Grace Church, built in the shape of a cross at Broadway and 10th Street, opened its bronze-scrolled doors to the public for the first time. Among the clergy was the Rev. Dr. Jonathan Mayhew Wainwright, great-grandfather of the general of Bataan, who officiated at Morning Prayer before "one of the most beautiful and fashionable congregations ever gathered together," according to a newspaper account of that time.

Dr. Louis W. Pitt, ninth rector of Grace Church, has arranged special events for the entire month of March, in observance of the 100th anniversary of the consecration of this historic edifice which was designed by James Renwick and is one of the outstanding examples of Gothic architecture in America.

Bishop Manning of New York was the visiting preacher on Sunday, March 3d, and Secretary of War Robert P. Patterson was the guest speaker at the anniversary

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sary dinner on March 5th. Dr. Leopold Arnaud, dean of the School of Architecture at Columbia University addressed the congregation at the Thursday evening service, March 7th.

On the evening of Ash Wednesday Bishop Nicholai of Yugoslavia preached at a united service of the people of the lower East Side. Nineteen congregations, with their clergy, took part in it; among the churches were Calvary Church, St. George's, St. Mark's In-the-Bouwerie, the Middle Collegiate Church, DeWitt Memorial (a Russian congregation), the Second Spanish Evangelical Church, John Street Methodist Church, and the Church of All Nations. Also represented were the Salvation Army, the Labor Temple, the Friends 20th Street Meeting, and the Seamen's Church Institute.

Other prominent guests will be heard during the month, and the anniversary celebration will conclude on Sunday, March 31st, with a memorial concert. Metropolitan Opera singers, accompanied by members of the New York Philharmonic Orchestra, will offer Rossini's *Stabat Mater*.

Since that day in 1846 when Grace Church welcomed its first congregation in its present quarters—it was originally established at Rector Street and Broadway—this religious center has pioneered in a program of community service.

Its numerous activities include maintenance of Huntington House, a residence club for girls; Grace Church Boys' School; a summer fresh air camp at Southfields, N. Y.; nine church clubs and societies which conduct dances, teas, luncheons, forums on public affairs, art shows, and educational programs.

Grace Church founded the first day nursery for children of working mothers in New York, the first free library, and the first out-door pulpit, according to parish records.

Among the treasures of Grace Church are a 15th century Latin Bible, which once belonged to the Duke of Sussex, son of George III; rare linens, laces, and silver used in Communion services.

Grace Church has had one of the most colorful and romantic histories of any house of worship in New York City. In 1863 more than 1200 witnesses filled the church as the Rev. Thomas House Taylor officiated at the marriage of P. T. Barnum's midgets, Charles S. Stratton ("Tom Thumb") and Lavinia Warren.

OHIO

Industrial Chaplaincy Program

An experiment in a new field of chaplaincy service will be undertaken under the sponsorship of the diocese of Ohio when the Rev. Francis B. Sayre, until recently a Naval chaplain, opens his work in an industrial plant in the Cleveland area. Work with service men has indicated to Mr. Sayre the possibilities of this field in counselling with working men and assisting them in spiritual problems.

The response from leaders in industry has been cordial, and it is hoped that ulti-

mately the service can be widely extended on an interdenominational basis. The plan has been given sponsorship by the diocese as a part of the postwar program that is being developed by Bishop Tucker of Ohio.

MICHIGAN

Detroit Parish to Burn Mortgage

The Church of the Incarnation, Detroit, of which the Rev. Clark L. Attridge is rector, has successfully completed its debt retirement campaign. Plans are going forward for a Solemn High Mass and the consecration of the church by Bishop Creighton of Michigan, a victory dinner, and the burning of the mortgage in celebration of the sixth anniversary of the parish in April.

The Church of the Incarnation is an amalgamation of the parishes of St. George and St. Barnabas on April 1, 1940. At that time the parish debt stood at \$35,000. In slightly less than six years the

debt has been completely retired, with \$23,000 raised in the final 18 months in a special campaign, inaugurated in honor of the men in the parish serving in the armed forces.

In addition to retiring the debt, the congregation of 420 communicants, under the leadership of Fr. Attridge, has given memorials including chapel altars, reredos, paintings, gothic lighting fixtures, stations of the Cross, and hanging rood, to the extent of \$6,000. Other improvements to the church and parish house have amounted to \$10,000.

NORTH CAROLINA

Rev. W. S. Lea Recovering

After less than a year's rectorship, the Rev. William S. Lea, rector of Christ Church, Raleigh, was stricken with poliomyelitis, which affected his throat. Last August he requested a leave of absence until May, 1946, and he has recovered to the stage where he is able to travel around. It is hoped that his speech will improve enough to enable him to resume his parish duties the beginning of May.

NOVA SCOTIA

Plan Cathedral Rehabilitation

Asked to contribute \$50,000 to the Cathedral Builders' campaign as their share in the cost of rehabilitating and enlarging All Saints' Cathedral, Halifax, N. S., members of the congregation have responded generously, oversubscribing their quota by \$7,000. The campaign will be carried through the diocese of Nova Scotia after the Advance Appeal of the Canadian Church is ended in May.

With the purpose of creating a cathedral center in Halifax which would be among the most beautiful in Canada, Bishop Kingston, a year ago at the first annual meeting of the cathedral over which he presided, recommended that Churchpeople of the diocese form a "Society of Cathedral Builders." He suggested that moderate individual pledges be met by systematic contributions to establish a fund.

It is hoped to realize sufficient money in this way to correct permanently faults in the cathedral fabric, evident since its erection thirty-odd years ago, to complete the edifice, and to construct attendant buildings. Serious damage done to the cathedral by a series of violent expulsions at a naval magazine on Bedford Basin will be paid for by the Canadian Federal Government.

PENNSYLVANIA

Philadelphia Lenten Services

St. Stephen's Church, Philadelphia, is conducting its 55th year of Lenten noon day services this year. The speakers listed on the program of the Brotherhood of St. Andrew are Bishop Hart of Pennsylvania; the Rev. Samuel Shoemaker, Calvary

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Church, New York; the Rev. John R. Hart, Washington Memorial Chapel, Valley Forge, Pa.; the Rev. William D. Dunphy, St. Mark's Church, Philadelphia; the Rev. Michael Coleman, All Hallows' Church, London; the Rev. Leonard Ras-musson, Church of the Atonement, Philadelphia; Bishop Heistand of Harrisburg; the Rev. William H. Aulenbach, Christ Church and St. Michael's, Germantown Pa.; the Rev. Clarence Brickman, national chaplain of the Brotherhood of St. Andrew; the Rev. Philemon F. Sturges, Jr., St. Martin's in the Fields, Philadelphia; Dean High Moor of Trinity Cathedral, Pittsburgh; the Rev. Thomas S. Logan, Calvary Church, Philadelphia; the Rev. Arthur Murray, Church of the Resurrection, Philadelphia; Dean Adams of Trinity Cathedral, Trenton, N. J.; Bishop Remington, Suffragan of Pennsylvania; and the Rev. Alfred W. Price, St. Stephen's Church, Philadelphia.

Lenten noon day services are also being held at Old Christ Church and at Gloria Dei (Old Swedes') in Philadelphia, with prominent speakers.

Service Club for Hard-of-Hearing

St. Stephen's Service Club in Philadelphia is reconvertng to peace-time activities. During the war the club was a recreational center for servicemen from all parts of the country. Now efforts are being made to convert the club into a center for the hard-of-hearing.

The near-by Naval hospital is a center for cases of ear injury, and more than 100 hearing aids are being installed in the clubroom to accommodate the injured veterans.

The hearing aid machines will be of a type that can be attached to the sound track of a motion picture, so that the men will be able to hear the movie voices as well as they see the actors. Other recreational facilities, tables for tennis, pool tables, and dart games, will be kept.

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St. Stephen's Church was the first church in the country to install a substantial number of ear phones and the first to conduct special services. These sensitive ear phones make the services audible to people with a hearing loss of up to 85%. The Rev. Gustav C. Meckling ministers to the hard-of-hearing at St. Stephen's.

SOUTHERN OHIO

Hostel for Veterans

In answer to President Truman's appeal for Church members to open their homes to returned servicemen who are unable to find decent or reasonable living quarters, the Episcopal Church in the diocese of Southern Ohio has taken steps to help the veterans.

A large, 14-room, private residence in Cincinnati has been opened as a hostel for single servicemen. Located in a lovely section of the city and charging minimum rates for rooms, the hostel was filled to capacity before it was ready for occupan-

cy. The undertaking has the support of Bishop Hobson of Southern Ohio, and the rector of Christ Church, the Rev. Nelson M. Burroughs.

Capt. Earl Estabrook, national director of the Church Army, has announced that Capt. and Mrs. John L. Welch, Church Army, have been assigned to the management of the hostel.

SOUTHERN BRAZIL

Council Adopts R & A

Objective of \$5,000

The missionary district of Southern Brazil has notified National Council that it wants to share in the Reconstruction and Advance Fund, and that the annual council voted unanimously to adopt an objective of \$5,000 which, Bishop Thomas said, "I think we shall pass."

It was decided that parishes and missions should, if necessary, delay any projects of their own, "in order to help those who have lost all and looked upon their ruined buildings, and not merely on such as need repairs or improvement."

This project was undertaken, the Bishop said, "with real enthusiasm."

NEBRASKA

Plattsmouth Boosts R & A Fund

St. Luke's Church, Plattsmouth, listing 68 communicants, recently sent another remittance for \$210.30 to the Reconstruction and Advance Fund, which brings the total contribution of the parish to date up to \$620. According to Chairman Robert D. Neely, this is the largest giving per capita of any parish or mission in the state of Nebraska.

OLYMPIA

Inter-Racial Understanding

Represented by Servicemen

Three Japanese-Americans and one Chinese-Korean-American, all holders of the Purple Heart, tall husky lads with their chests loaded down with campaign ribbons and medals, were guest speakers recently at the Lewis County Episcopal Men's Club in Chehalis, Wash. They were introduced by the Rev. Joseph Kitagawa and were very cordially received.

These men all had been members of the 442d Infantry Battalion, famous for its rescue of the "Lost Battalion" in Italy. One had been shot twice through the head and had lost one eye, and the account of his experiences was very moving.

A great deal of interest was shown by the audience and after the dinner meeting, the veterans were plied with questions from every side. This was the first time they had appeared together, but they will be on call to address meetings wherever they can, as part of the program, under Mr. Kitagawa, to build up better racial understanding in that area.

ARKANSAS

Mountain Top Site Secured

As Conference Center

"The Point," former YMCA camp, on Mount Petit Jean, Morrilton, Ark., has been secured as the site for the diocesan conference and educational center of the diocese of Arkansas.

This property runs for over a mile along the brow of Petit Jean overlooking the state highway which winds up the mountain and which bisects the property immediately upon reaching the top. The

famed "Point" is to the right of the highway; it commands an inspiring panorama in all directions.

In the area are a two-story stone dormitory or lodge, several frame buildings—one of them an attractive barn which the YMCA had converted into a boys' dormitory—two deep-dug wells, and other improvements. In the area to the left of the highway is another stone building with a magnificent view of the valley below, the remnants of a frame building, a stone and concrete swimming pool, and a deep well with stone pump-house.

The development of the diocesan center is a program of years. But with the equip-

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DIOCESAN

ment already on the property, this program is at least five years toward completion. It is hoped to sell the 80 acre tract already owned by the diocese for this purpose and apply the proceeds to begin development of this new property.

If present plans carry through, enough equipment should be in operation to house Camp Mitchell in 1947. For the past several years Camp Mitchell, usually held in June, has had more applicants than its capacity. With its own center, the number of young people attending Camp Mitchell can soon be doubled and eventually quadrupled by running a series of camps through the summer. The present capacity of the camp, held at Mather Lodge, is 100 to 125.

The day is not far off, diocesan leaders hope, when the woman's institute and lay and clergy conferences will also be meeting at the new camp site. Other training and conference activities may also develop; and the property can be rented to other religious groups when not in use for diocesan activities, thereby contributing to its self-support and enlarging its field of service to the Christian forces of Arkansas. It is the ideal conference site in the state.

MINNESOTA

Methodist, Presbyterian,

Congregationalist, Lutheran

Bishop Keeler recently confirmed a Methodist, a Presbyterian, and a Congregational minister, and a Lutheran layman, all of whom are now postulants for Holy Orders.

The Rev. Roger Williams, formerly pastor of a Presbyterian church in Minneapolis, is already serving St. Peter's Church, St. Paul, as a lay reader.

The Rev. Dallis L. Harris, pastor of a Methodist church in suburban Minneapolis, will take charge of St. Matthew's Church, Chatfield, Emmanuel Church, Rushford, and Holy Trinity Church, St. Charles, on April 1st.

On the same date the Rev. Evan L. Lewis, formerly pastor of a Congregational church in Minneapolis, will take charge as lay reader of Christ Church, Crookston.

These three have had six weeks of intensive study and practical training for their work as lay readers. In their respective fields they will continue their studies privately under direction of the examining chaplains.

The Lutheran, Capt. Harlin Tillberg, decided to enter the Church's ministry as a result of his experiences in the war. He will enter Seabury-Western Theological Seminary next autumn.

ROCHESTER

Geneva Church Receives Bequest

Remembering "the church across the street," Miss Lizzy Catchpole, a communicant of St. Peter's, Geneva, N. Y., bequeathed \$1,000 outright and \$25,000 for investment to the church. The investment

of the money is to be in the hands of the trustees of the diocese of Rochester. The Rev. Norman A. Rimmel is rector of St. Peter's.

WEST TEXAS

Mrs. Sibley Addresses Women

A state convention of the Council of Churchwomen in San Antonio, Texas, headlined Mrs. Harper Sibley, national president of the movement, for a three-day meeting. Mrs. Sibley, one of the best known leaders of Episcopal women, made several addresses and shared in the discussions of the convention.

The central committee of the women of St. Mark's Church honored Mrs. Sibley with a luncheon for the city clergy and the presidents of the different guilds. Bishop Jones introduced Mrs. Sibley with the mention of leadership of our Church in the movement for unity, in which she is vitally interested.

TEXAS

Priest Appointed for New Mission

The Rev. Charles A. Higgins, formerly rector of Christ Church, Cape Girardeau, Mo., became rector of St. Alban's Mission, Waco, Texas, this month with the immediate objective of developing that new mission and building a church on land already purchased for that purpose. The diocese of Texas has stepped up its missions program and this is one of several projects under way or contemplated.

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The convoy of my prayer
Shuts off the dim of doubting
From souls at anchor there.*

*Love made you mine! God willing
I am persuaded He
Is faithful Who has promised
My heart's desired to me.*

—Lilla Vass Shepherd

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DEATHS

*Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them.*

George Robert Chambers, Priest

The Rev. George Robert Chambers, retired priest, died suddenly at his home in Mill Valley, Calif., on February 18th.

He was born in Maidstone, Kent, England, March 31, 1865, the son of George and Alice Amelia (Salmon) Chambers. In 1894 he married Ellen Horton of Shipston-on-Stour, Worcestershire, England.

Bishop Morrison of Iowa ordained the Rev. Mr. Chambers to the diaconate in 1908 and also to the priesthood in 1909. He served the Church as rector of St. Stephen's Church, Newton; St. Andrew's Church, Chariton; and St. Paul's Church, Harlan, all in the diocese of Iowa.

The Rev. Mr. Chambers' first wife died in 1931. Later he married Mrs. Virginia Knowles of San Francisco. Retiring from the ministry in 1934, he had lived in Mill Valley since that time. Two sons and a daughter by his first marriage survive him.

George Harvey Trickett, Priest

The Rev. George Harvey Trickett, a retired priest of the diocese of Ohio, died at his residence in Lakewood, Ohio, on the afternoon of Ash Wednesday, March 6th. He was buried from Trinity Cathedral, Cleveland, on Friday, March 8th. Bishop Tucker of Ohio, assisted by clergy of the city, officiated at the burial office. A Requiem Mass was celebrated for him at St. James' Church on the same day.

Fr. Trickett was born in Poughkeepsie, N. Y. He was a graduate of St. Stephen's College in 1890, and of General Theological Seminary in the class of 1893. He was ordained to the priesthood in 1894 by the late Bishop Whitehead. After serving cures in the dioceses of Central New York, Salina, and Springfield, he went to Cleveland, Ohio, in 1917, as rector of Grace Church (South). From 1923 to 1928 he was in charge of St. John's Parish. From 1928 to 1930 he was priest in charge of the Mission of the Redeemer, and was also for a time on the staff of Trinity Cathedral and in charge of St. Andrew's Church, until his retirement in 1935.

Fr. Trickett is survived by his wife; two sons, John and Paul; a daughter, Mrs. Miriam Wall; and two grandchildren. Another son, Edward, recently discharged from military service, died while returning from a holiday in Florida in February.

Mrs. Margaret Huson Hoffman

Mrs. Margaret Huson Hoffman, wife of the Rev. Paul B. Hoffman, rector of Trinity Church, Hamburg, N. Y., died at her home on February 28th.

She was the daughter of the late Calvin J. and Adelaide (Ross) Huson of Penn Yan, N. Y. She attended St. Agnes' School in Albany, and was a member of the Catherine Pratt Horton Buffalo

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GENTLEMAN over 50 to motor West with two ladies. Outdoor life for health and scenery. Opportunities for nature interests, or artist. Low salary. Write all information. Reply Box C-3058, The Living Church, Milwaukee 3, Wis.

CURATE wanted for growing Catholic parish; single preferred; one who is interested in developing the faith, rather than ceremony. Address, Rector, Church of the Incarnation, 10331 Dexter Blvd., Detroit 6, Michigan.

RECREATIONAL PROGRAM WORKER—for recreational work with teen-age convalescent patients. Address inquiries to St. Luke's Convalescent Hospital, Greenwich, Connecticut.

WANTED: Director of Religious Education to do full time parochial and administrative work in large urban Parish. Reply to Rector, St. John's Episcopal Church, Sharon, Pennsylvania, for interview.

MALE-ASSISTANT to director of Boys Home. State Qualifications and Experience, Salary and Maintenance. Reply Box L-3051, The Living Church, Milwaukee 3, Wis.

HOUSEMOTHER—For Boys Institution. State age and Qualifications, Salary and Maintenance. Reply Box L-3052, The Living Church, Milwaukee 3, Wis.

WANTED—Assistant priest in active Mid-West Parish. Preferably single. Reply Box W-3030, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

FORMER NAVY CHAPLAIN desires rectorship medium size parish, preferably in South, but will consider elsewhere. Age 43, and married. Correspondence invited with bishops and vestries. Reply Box J-3059, The Living Church, Milwaukee 3, Wis.

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TEACHING POSITION, DISCHARGED veteran, prefers church school. English, speech, French, administration. Well educated. Experienced. Reply. Box W-3057, The Living Church, Milwaukee 3, Wis.

EXPERIENCED organist-choirmaster available. Recitalist, composer of church music, college professor. Mus.D., A.A.G.O. degrees. Qualified S.S. teacher. Reply Box M-3056, The Living Church, Milwaukee 3, Wis.

PRIEST, middle age, good health, married, desires rectorship medium size parish, preferably in the South; or chaplaincy of educational institution. Aggressive Churchman. Reply Box C-3049, The Living Church, Milwaukee 3, Wis.

RECTOR OF PARISH desires city or suburban charge in either north or south; excellent health; sound conservative Churchman. Correspondence invited with bishops and vestries. Box C-3025, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

Chapter of the D.A.R. and St. Elizabeth's Guild of Trinity Church.

The burial office was read March 2d by Bishop Davis of Western New York in Trinity Church. Interment was in Prospect Lawn Cemetery, Hamburg.

Besides her husband, Mrs. Hoffman is survived by a brother, Ross Huson, of Penn Yan.

Mrs. Fanny Peabody

Mrs. Fanny Peabody, widow of the Rev. Endicott Peabody, founder and headmaster for 56 years of Groton School, died in Groton, Mass., on March 4th, after a brief illness. She was 85 years old.

Mrs. Peabody, through her kindness and understanding, so endeared herself to the more than 1,300 graduates of the school since its founding in 1884 that she became identified as a part of Groton fully as much as her distinguished husband was. Among the students who came under her influence were the late President Franklin D. Roosevelt and his sons and the grandsons of the late President Theodore Roosevelt.

Born in Danvers, Mass., Mrs. Peabody was the daughter of Francis and Helen Bloodgood Peabody. She was married to Dr. Peabody in 1885, and, until her husband's retirement as headmaster in 1940, devoted her life to the school.

Surviving are a son, Bishop Peabody of Central New York; five daughters, Mrs. R. Minturn Sedgwick of Dedham, Mrs. William Barclay Parsons and Mrs. F. Trubee Davison of New York, and the Misses Elizabeth R. and Margery Peabody of Groton; a brother, Jacob C. R. Peabody of Kingston, N. Y.; and 14 grandchildren.

Appointments Accepted

The Rev. Lloyd Ballinger, formerly curate of St. Clement's Church, New York City, is now priest in charge of the Church of the Holy Comforter [Eltingville], and of St. Luke's Church [Rossville], Staten Island, N. Y. Address: 3577 Richmond Ave., Eltingville, Staten Island 12, N. Y.

The Rev. William R. Brown, priest in charge of Trinity Church, Norton, Ascension Church, Colby, and St. Paul's Church, Goodland, Kans., will be priest in charge of St. Michael's Church and St. Andrew's Church, Hays, Kans., effective April 1st.

The Rev. Edward Gabler, rector of Christ Church, Washington, D. C., will become rector of Trinity Church, Vero Beach, Fla., effective April 7th.

The Rev. Van Francis Garrett, rector of St. James' Church, Greenville, Miss., will become rector of Christ Church, Roanoke, Va., effective May 1st. Address 350 Washington Ave., Southwest, Roanoke, Va.

The Rev. Henry B. Getz, assistant at St. Mark's Church, San Antonio, Tex., will become rector of St. Peter's Church, Kerrville, Tex., effective May 1st.

The Rev. Harold V. O. Lounsbury, formerly chaplain of Episcopal City Missions, Washington, D. C., will become the rector of the Church of the Ascension, Washington, D. C. Address: 1215 Massachusetts Ave., N. W., Washington 5, D. C.

The Rev. Albert Edward Render, priest in charge of Birch Hills, Saskatchewan, Canada, will be the rector of St. Mark's Church, Havre, Mont., effective April 1st.

Military Service

Commissions and Promotions

Chaplain Kenneth D. Perkins, formerly of the U.S.S. Augusta, will be senior chaplain of the U. S. Naval Hospital, Corona, Calif.

Separations

The Rev. Ralph A. Bridges, formerly a chaplain in the Navy, is now rector of the Church of the Messiah, Rockingham, N. C.

The Rev. Frederic F. Bush, Jr., formerly a Navy chaplain, is now rector of Trinity Church, Mar-

tinsburg, W. Va. Address: 105 S. Raleigh St. Martinsburg, W. Va.

The Rev. Richard L. Sturgis, formerly a chaplain with the Army Air Corps, is now locum tenens of St. Stephen's Church, Goldsboro, N. C.

Change of Address

St. Augustine's Mission, Yonkers, N. Y., and the vicar, the Rev. Arnold M. Ross, have moved from 3 Hudson St. to 322 Warburton Ave., Yonkers, N. Y. The mission had been using St. John's Parish House.

Ordinations

Priests

Montana: The Rev. Joseph William Turnbu was ordained priest by Bishop Daniels of Montana at St. Peter's Pro-Cathedral, Helena, on February 24th. He was presented by Archdeacon Foote, and the sermon was preached by the Rev. George Masuda. The ordinand will be priest in charge of St. Mary's Mission, Malta, and St. Matthew's Mission, Glasgow. Address: Malta, Mont.

Tennessee: The Rev. Thomas Highley Morris, Jr., was ordained to the priesthood by Bishop Maxon of Tennessee at St. John's Church, Johnson City, on March 10th. He was presented by the Rev. Harry F. Keller, and the sermon was preached by the Rev. James R. Sharp. The ordinand will continue as assistant at Holy Trinity Church, St. James' Parish, New York City. Address: 316 E. 88th St., New York 28.

Deacons

Rhode Island: Roy MacKaye Atwood was ordained to the diaconate by Bishop Perry of Rhode Island at Trinity Church, Newport, on March 7th. He was presented by the Rev. Lauriston L. Scaife and the sermon was preached by the Rev. William M. Bradner. He will be the assistant at the Church of the Advent, Cincinnati, Ohio.

CHURCH CALENDAR

March

- 24. Third Sunday in Lent.
- 25. Feast of Annunciation.
- 31. Fourth Sunday in Lent.



GO TO CHURCH DURING LENT



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ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop; Rt. Rev. Frederick Lehrle Barry, D.D., Bishop Coadjutor

St. George's Church, N. Ferry St., Schenectady 5, N. Y.

Rev. George F. Bambach, B.D., Rector
Sun: 8 & 11 a.m.; 7:30 p.m.
Daily: M.P., 9:30 a.m.; E.P., 5 p.m.; Holy Communion, 10 a.m. Tues., Thurs. & Holy Days; Wed in Lent, Ev. Pry. & Sermon, 8 p.m.

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop

Our Saviour, 1068 N. Highland Ave., N.E.
Rev. Roy Pettway, Rector
Sun. Masses: 7:30, 9:30, 11:00. Matins, Mass and Vespers daily. Confessions, Sat. 4-5 p.m.

St. Luke's Church, 435 Peachtree St.
Rev. J. Milton Richardson, Rector; Rev. W. Armistead Boardman
Sun: 9, 10 & 11 a.m. Daily (except Sat.) 12:05, Noonday Service; Fri., 5:30 p.m., Evening Prayer

GO TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

CENTRAL NEW YORK—Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop

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Rev. Frederick T. Henstridge, Rector
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Daily: Tues. & Thurs., 7:30 a.m.; Wed., Fri., Sat., & Holy Days, 9:30 a.m. Others announced.

Grace Church, Genesee & Elizabeth Sts., Utica, N. Y.

Rev. H. E. Sawyer, Rector; Rev. E. B. Pugh
Sun: 8, 9:30 & 11 a.m.; 4:30 p.m.
Daily: 5 p.m.; H. C., Tues. & Thurs., 10 a.m., Fri., 7:30 a.m.

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue Chicago 40

Rev. James Murchison Duncan, Rector; Rev. Edward Jacobs

Sun.: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.

St. Bartholomew's Church, 6720 Stewart Ave. Chicago 21

Rev. John M. Young, jr., Rector
Sun.: 7:30, 9, 11, 7:30

Others Posted

St. Luke's Church, Lee & Hinman Sts., Evanston 111.

Rev. Edward Thomas Taggard, Rector; Rev. Joseph Barnes Williams; Rev. Darwin Kirby, Jr.

Sun.: Holy Eucharist, 7:30, 9 & 11 a.m.
Daily: Holy Eucharist, 7:30 a.m. except Wed. a

7 & 11 a.m. Confessions: Sat., 4:30-5:30 & 7:30-8 p.m.

CONNECTICUT—Rt. Rev. Frederick Grand Budlong, D.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Bishop Coadjutor

St. Mark's Church, 147 W. Main St., New Britain Conn.

Rev. Reamer Kline, Rector
Sun.: 8 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m. Morning Service; 7 p.m., Young People.

Daily: Wed., 10 a.m., Holy Communion; 7:30 p.m., Lenten Service; Fri., 7 a.m., Holy Communion

(Continued on next page)



GO TO CHURCH DURING LENT



(Continued from preceding page)

KANSAS—Rt. Rev. Goodrich Robert Fenner, S.T.D., Bishop
James' Church, E. Douglas & Yale, Wichita, Kansas
Rev. S. E. West, Rector; Rev. Laurence Spencer, Curate-Organist
Sun.: 7:30, 8:15, 9:30 & 11 a.m.
Daily: 9 a.m., Morning Prayer; Wed. & Holy Days, 9:30 a.m., Holy Communion

LOS ANGELES—Rt. Rev. W. Bertrand Stevens D.D., Bishop; Rt. Rev. Robert Burton Gooden D.D., Suffragan Bishop

Paul's Cathedral, 615 S. Figueroa St., Los Angeles 14
Rev. F. E. Bloy, D.D., Dean
Sun.: H. C., 8, 9 & 11 a.m.
Daily: Tues., H. C., 9 a.m.; Thurs., H. C., 10 a.m. with Healing Prayers & Laying on of Hands

Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.

Sunday Masses: 8, 9:30 and 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop
George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. and Saints' Days: 10

Mark's Church, Texas Ave. & Cotton St., Shreveport, La.
Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate
Sun.: H. C., 7:30 a.m.; 9:25 a.m., Family Service; 11 a.m., Morning Prayer; H. C. 1st Sun.; 6 p.m., Young Churchmen.
Evening Services: Tues., Evening Prayer, 7:30 p.m. (Special Preachers); Thurs., H. C., 10 a.m.; Fri., Twilight Service, 7:30 p.m.

MARYLAND—Rt. Rev. Noble C. Powell, D.D., Bishop

Church of St. Michael and All Angels, 20th & St. Paul Sts., Baltimore 18
Rev. Don Frank Fenn, D.D., Rector; Rev. H. L. Linley, Curate; Rev. R. St.A. Knox, Curate
Sun.: 7:30, 9:30, 11 a.m. & 8 p.m.
Daily: H. C., Mon., Wed., & Sat., 10 a.m., Tues. & Fri., 7 a.m., Wed., 6:30 a.m., Thurs., 8 a.m.; Evening Prayer, 5:15 p.m., daily; Wed. 8 p.m., Evening Prayer, Litany & Sermon by visiting preachers

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop
Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 and 11

Matthias' Church, Grand River at W. Grand Blvd., Detroit
Rev. Ernest E. Piper, M.A., Rector; Rev. Rexford C. S. Holmes, Assoc. Rector
Sun.: 8 a.m., Holy Communion; 11 a.m., Church School & Morning Prayer (H. C., 1st Sun.)
Daily: Wed., 7:30, 9:30, 11 a.m., Holy Communion

MILWAUKEE—Rt. Rev. Benjamin Franklin Price D.D., Bishop
St. Paul's Cathedral, 828 E. Juneau Ave., Milwaukee
Rev. M. DeP. Maynard Dean; Rev. E. H. Creviston
Sun.: 7:30, 9, 11 a.m., & 7:45 p.m.
Daily: 7:30 a.m.; Wed. & Fri., during Lent, 7:45 p.m.

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschild
Sun.: 8, 9:30 and 11 a.m.; Wed.: H.C. 10:30 a.m.
Other services announced.

Trinity Church, 616 N. Euclid, St. Louis
Rev. Richard E. Benson
Sundays: Masses 7:30 and 11 a.m.
First Sundays: 9 a.m. only

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4. Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (sung); Open daily 7 a.m. to 6 p.m.

NEW YORK—(Cont.)

The Church of the Ascension, Fifth Avenue and 10th Street, New York

Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11, 4:30, 8 p.m.
Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday)
This church is open all day and all night

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H. C.), 11 M.P. and S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. and Saints' Days, 11 H.C.; Prayers daily 12-12:10

Church of the Holy Trinity, 316 E. 88th St., New York

Rev. James A. Paul, Vicar
Sun.: 8, 9:30, 11 a.m., & 8 p.m.
Daily: H. C., Wed. 7:45 a.m., Thurs. 11 a.m.

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.

Rev. Geo. Paull T. Sargent, D.D., Rector
8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon; 4 p.m. Evensong. Special Music
Weekdays: Holy Communion Wednesday 8 a.m.; Thursdays and Saints' Days at 10:30 a.m. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 a.m. Church School; 11 Morning Service and Sermon; 4 p.m. Evening Service and Sermon. Weekdays Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. John's in the Village, 218 W. 11th St., New York

Rev. Charles H. Graf, Rector; Rev. E. H. Van Houten
Sun.: 8 & 11 a.m., Holy Communion: 9:30 a.m., Ch. S.
Daily: Holy Communion, Mon., Wed., Fri., 7:30 a.m., Tues., Thurs., Sat., 10 a.m., Thurs., 12:10 p.m.

St. Mary the Virgin, 46th St. between 6th and 7th Aves., New York

Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York

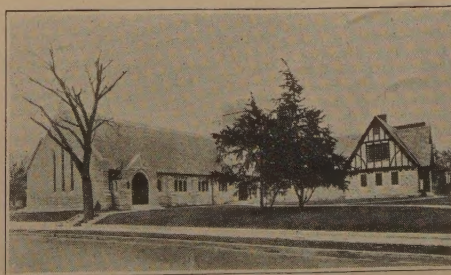
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m. and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.
Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York

Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays), 3



ST. JAMES' CHURCH
WICHITA, KANSAS

NEW YORK—(Cont.)

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York
Daily: Morning Prayer & Holy Communion, 7 a.m.; Choral Evensong Monday to Saturday, 6 p.m.

St. Peter's Church, 137 N. Division St., Peekskill, N. Y.

Rev. D. R. Edwards, S. T. B., Rector
Sun.: 7:30 & 9:30 a.m., M.P.; 10 a.m. Sung H.C.; 4 p.m.
Daily: Tues. & Thurs., 7:30 a.m.; Wed. & Fri., 9:30 a.m.; Daily, 5 p.m., E. P.

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., Bishop

Trinity Church, Cincinnati Ave. & 5th St., Tulsa
Rev. E. H. Eckel, Jr., Rector; Rev. Messrs. J. E. Crosbie, H. H. Warren, Assistants
Sun.: 7 & 8 a.m., H. C. (also 2nd Sun. 9:15, 1st Sun. 11); 9:15 a.m., Ch. S.; 11, M. P. & S.; 5 p.m., E. P. & S.
Daily: H. C., Tues. & Fri., 10 a.m., Wed. & Thurs., 7 a.m.; Daily (exc. Sat.) 12:05 p.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Mark's Church, Locust Street, between 16th & 17th Streets
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B.
Sunday: Holy Eucharist, 8 & 9 a.m. Matins 10:30 a.m. Sung Eucharist & Sermon, 11 a.m. Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m. Eucharist 7 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days. 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m.
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church, Shady and Walnut Aves., Pittsburgh, Pa.
Rev. Lauriston L. Scaife, S.T.D., Rector (on leave with the Army Forces); Rev. Philip M. Brown; Rev. Francis M. Osborne
Sundays: 8, 9:30, 11 a.m. and 8 p.m.
Holy Communion: Fri., 10, Saints' Days, 10 a.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

St. Stephen's Church, George St., Providence
Sun.: 8, 9:30 & 11 a.m.; Vespers, 5 p.m.
Daily: 7:10 a.m., M.P.; 7:30 a.m., H. C. Confessions: Sat., 4:30-5:30 p.m.; Other times by appointment

SOUTHERN OHIO—Rt. Rev. Henry Wise Hobson D.D., Bishop

St. Michael and All Angels, 3612 Reading Rd., Avondale, Cincinnati
Rev. Benjamin R. Priest, Rector
Masses: Sun. 8 & 10:45 (High); Mon., 10; Tues., 7:30; Wed., 9:30; Thurs. & Fri., 7:30; Sat., 12; Holy Days: 6:30 & 10. Confessions: Sat., 4:30-5:30 & 7-8 p.m.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Rector and Dean
Rev. Gregory A. E. Rowley, Assistant
Sunday: Mass. 7:30, 9:00 and 11:00 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N. W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, Low; 9:30, Sung; 11, Sung with Sermon. Low Mass daily: 7; Extra Mass Thurs. at 9:30; Fri., 8 p.m. Intercessions and Benediction. Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 11 a.m. and 12 noon H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M. A., Dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, Canons
Sun.: 8, 9:30, 11. Daily: 12. Tues.: 7:30; Wed.: 11

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